

THE
CHRISTIAN REMEMBRANCER.

MARCH, 1839.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Collection of the Principal Liturgies, used in the Christian Church in the Celebration of the Holy Eucharist; particularly the Ancient, viz. the Clementine, as it stands in the Book called the Apostolical Constitutions; the Liturgies of St. James, St. Mark, St. Chrysostom, St. Basil, &c. Translated into English, by several Hands. With a Dissertation upon them, showing their Usefulness and Authority, and pointing out their several Corruptions and Interpolations. By THOMAS BRETT, LL.D. London: Rivingtons. 1838. Pp. xxiv. 465.*

THE Non-juring Clergy have hardly ever yet met with that share of honoured attention which high-minded and learned men,—many of whom had given up rank and exalted station, and large revenues, for conscience' sake, and all of whom subjected themselves to obloquy and persecution, by their adherence to principles which had long gone out of vogue,—ought ever to receive from the candid and enlightened.

We believe that the schism thus formed by them within the bosom of the Church of England, although, perhaps, many plausible reasons likely to have great weight with tender and scrupulous consciences might be alleged at the time in its justification, was disastrous in its remote consequences. The Church established by law could ill spare the learned and excellent men ejected from her dignities and preferments by the Government of King William; and, perhaps, the long subsequent influence of the latitudinarian divines, and the overthrow of episcopacy in Scotland, which were so closely connected with these measures of ejection, would never have existed, or been greatly and beneficially modified, had they decided on continuing in the National Establishment.

But whatever be the speculations we may indulge in relative to these unfortunate events, we shall derive more advantage, assuredly, by watching their progress, and tracing the singular and interesting controversies which arose even within this learned and select body of men themselves. Their piety, their disinterestedness, their profound and

varied learning, and their knowledge of christian antiquities and theology, must claim our admiration and our sympathy; and it will be especially profitable to the younger Clergy,—to whom, in the present day, the reviving controversy with popery points out the absolute necessity of no ordinary knowledge of *primitive and catholic Christianity*—the arms with which our earlier Reformers, and especially Jewel, in his immortal "*Apology*," so utterly prostrated the strongholds of that gross perversion of Divine truth,—to seek in this, and similar works, as from a well-stored arsenal, the weapons of their high and holy warfare.

We, of course, do not hold ourselves responsible for every opinion or practice enjoined by the book before us; but we certainly do assert that it contains a mass of profound learning and important information, on points strongly bearing upon the Romish controversy, which will hardly be met with elsewhere, in the same space. We regret, however, that the persons who have thus *reprinted* the work, have done so without the least allusion to the fact of its being only a *reprint*; and have left the reader to pick out, as he best can, the original position and circumstances of the several writers, and the state of the controversies, as maintained more than a century ago, between the Established Church, and the Non-jurors, on the one hand, or in the body of the latter among themselves.

It appears that certain of those who had separated from the National Church, were anxious for a restoration of the Communion Office of the First Book of Edward VI.; which had been chiefly followed by Archbishop Laud, in the Scotch Liturgy, as it has been since that time by the Episcopal Church of the United States of North America. Those who thus sought the restoration of this service, seem to have contended for it, on the ground of the actual invalidity of the present form, in the Book of Common Prayer; and as a middle point, when this restoration was resisted, actually published, in the year 1718, a new Communion Office, which bore a nearer resemblance to the authorized form, but still insisting on the re-introduction of certain points. The Preface, evidently by another hand than the Dissertation, thus briefly explains the then state of the controversy:—

Of the many controversies, which of late years have exercised and divided the Christian Church, this now under our consideration is not the least significant: For the dispute is concerning the matter of the christian sacrifice, and the form of administering that sacred ordinance: and last, how diffused our charity ought to be, when we offer the memorial of our dying Saviour, whether confined to the *militant church on earth*, or extended to those also *who have fought the good fight*, and are departed from us with the sign of faith. It is urged on the other hand,

1st. that water is an essential part of the eucharistic cup.

2dly. That the oblation of the elements to God the Father; and,

3dly. The invocation of the Holy Spirit upon them; are essential parts of consecration; and,

4thly. That the faithful departed ought to be recommended in the eucharistic commemoration.

The advocates of these usages have appealed,

1st. To Scripture interpreted by early fathers;

2dly. To universal tradition; for the proof of their assertions.

Their opponents, on the other hand, who deny the essentiality of these things, have endeavoured to wrest the holy Scriptures from them, and draw those sacred records to their own party; and then argue, that tradition without Scripture is not of authority enough to establish a doctrine, or found a necessary practice upon: and likewise, that the tradition pleaded for these usages, is not so full and unexceptionable as it is pretended to be.—Pp. iii. vi.

The line of argument adopted, and the way in which the writers think themselves fully justified by the Church of England herself, in the restoration of these rites, will be easily apparent, by their appeal to the following quotation from the Book of Homilies, which they have conspicuously prefixed on the title-page:—

BUT BEFORE ALL THINGS, THIS WE MUST BE SURE OF ESPECIALLY, *that this Supper be in such wise done and ministered, as our Lord and Saviour did and commanded to be done, as his holy apostles used it, and the good fathers in the primitive church frequented it.*—*Church of England's Homily concerning the Sacrament, Part I.*

The Liturgies, and other important documents in this Collection, will be seen by the Table of Contents, which we here subjoin.

1. The Clementine Liturgy. 2. St. James's Liturgy. 3. St Mark's Liturgy. 4. St. Chrysostom's Liturgy. 5. The Liturgy of St. Basil, as used at Constantinople. 6. The Liturgy of St. Basil, as used at Alexandria. 7. The Liturgy of the Church of Ethiopia. 8. Nestorius's Liturgy. 9. The Liturgy of Severus, Patriarch of the Monophysites at Antioch. 10. Fragments of the Gothic or Gothico-Gallican Missal. 11. Fragments of the ancient Gallican Missal. 12. Fragments of the Mosarabic Missal. 13. The Roman Missal, commonly called the Mass. 14. The Communion Office, according to the Liturgy of King Edward VI. 15. The New Communion Office. 16. St. Justin Martyr's account of the manner of celebrating the eucharist in his days. 17. The Fifth Mystagogical Catechism of St. Cyril of Jerusalem concerning the eucharist.

Taking the Clementine Liturgy, or, in other words, that which is found in the Apostolical Constitutions, as the standard of the primitive Liturgy, the author of the Dissertation proceeds to test the other remaining documents by this, and with great success points out, from this comparison, the various additions and corruptions which have, from time to time, crept into the others; and thence shows the rise of the various corruptions of catholic truth, in all the ancient churches, and more especially the Romish. We do not, however, dwell on this part, because the subject has been so recently before the public, in the writings of Mr. Palmer, and especially in his invaluable work, the *Origines Liturgicæ*; in which latter, also, the young theological student will find an ample investigation into the validity of the present Communion Office, in the Book of Common Prayer, which is decided in the affirmative, although the writer admits the desirableness of the restoration of the peculiar rites contended for by "the learned Dr. Brett."

The Dissertation treats very fully of the ancient Liturgy of the Church of Jerusalem, which is commonly called, after the name of St. James, "the Lord's brother," as being believed to be framed after the traditional Liturgy of the church over which he had presided.

The writer says—

That this traditional Liturgy was the same in substance with the Liturgy of St. James, that has been transmitted to us in writing, (excepting where this Liturgy has been interpolated, of which interpolations I shall quickly take notice) is manifest from St. Cyril's Mystagogical Catechisms here published, wherein he sets forth the manner of celebrating the eucharist according to the form of this Liturgy, as divers learned men have observed. Which traditional Liturgy we have no reason to question was delivered by St. James, the first bishop of Jerusalem, to his presbyters in that church, and from thence transmitted to the succeeding bishops and presbyters, till about the latter end of the fourth, or beginning of the fifth century, it was put into writing, as the liturgies of other churches then also began to be: and therefore, though St. James did not write it, nevertheless it may very reasonably bear his name, the main of it being delivered by him. And as Cardinal Bona says, "Let us freely grant that some things are added by later hands, as is common in like cases; are therefore all to be rejected as spurious, even those things that are genuine? Is not the Pentateuch to be ascribed to Moses, because at the end of the book of Deuteronomy, an account of his death and burial is added by another hand? A sensible man would not argue so."

I shall therefore proceed to observe these additions, which by making the Clementine Liturgy the test and standard, (as Bishop Hicks calls it, and I trust I have proved it to be) may be easily discovered. "And by comparing those with this, the invocations and additions in after times will appear;" as that worthy prelate has judiciously observed. For as he further says, "Among the additions some are good and some are bad: and any man who is conversant in the history of the Councils, may see how and when both the sorts were introduced into the Liturgies of the Church. And we have additions of both kinds in this Liturgy of St. James. Thus in the eucharistical prayer, a little before the recital of the words of institution, the Virgin Mary is called the *mother of God*: which term does not appear to have been generally used by the Church till the time of Nestorius, who denied our Saviour as God and man to be one person, but divided the Godhead and manhood in one Christ into two persons as well as two natures, denying that the Virgin Mary was mother of a person who was God as well as man. For which heresy he was condemned in the third general Council, held at Ephesus in the year 431. Wherein it was decreed, that the Virgin Mary should be called the mother of God; not as supposing her to be in any respect the mother of the Godhead, but implying that the person born of her had the Divine nature united to the human nature immediately as he was conceived in her womb, and was so born of her, God and man in one person; the two natures being so firmly united in that one person, Jesus Christ, as never after to be separated. And therefore the Church from that time forward, called the blessed Virgin the *mother of God*, to testify that they did not divide the two natures in Jesus Christ into two persons, as Nestorius did. So also in the prayer for the descent of the Holy Ghost upon the elements to make them the body and blood of Christ, that Holy Spirit is called *Consubstantial and Co-eternal Person* with the Father and the Son. Which term *Consubstantial* was not used with respect to the Holy Ghost, till Macdonius took upon him to deny the Divine nature of that Holy Spirit, and not to place him in the rank of creatures: for which heresy he was condemned in the second general Council of Constantinople in the year 381. Wherein it being proved from Scripture, and the constant tradition of the Church, that the Holy Ghost was a Divine person of the same nature with the Father and

the Son, the term *Consubstantial*, which denoted him to be of the same nature, was made use of for that purpose; by which word, as applied to the Holy Ghost, the orthodox Christians thought it convenient to distinguish themselves from the Macedonian heretics, as by the same word, with respect to the Son, they had before distinguished themselves from Arians in the first general Council of Nice. And a little after the deacon has said, "Let us bow down our heads unto the Lord," the priest's benediction runs in this form: "The grace and mercy of the Holy, Consubstantial, Uncreated, and Adorable Trinity, be with us all." And a little after he prays, "O Lord our God, the incomprehensible Word of God, of one eternal and inseparable substance with the Father and the Holy Ghost."

These are good additions made after the Council of Nice. For though there be sufficient evidence in the holy Scriptures, and the fathers of the three first centuries, to satisfy us that there are Three Persons and one God, which we call the Holy Trinity, and also that the Son is of the same nature and essence with the Father, yet the words 'Trinity, consubstantial,' or 'of one substance,' are not in the Scripture, neither are they frequently used by the fathers of the three first centuries, nor do they appear to have been used in any divine offices till after the Council of Nice: at which time they were more generally introduced to distinguish the orthodox Christians from the Arians. But then as there are these justifiable additions in this Liturgy, so there are others which are plain corruptions and unjustifiable. Such is the apostrophe to the Virgin Mary in the middle of the prayer for Christ's Church:—"Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb: for of thee was born the Saviour of our souls." Which is also so awkwardly interpolated without connexion with what goes before or follows after, that was it in this particular (as it is not) agreeable to all the other Liturgies, one might reasonably think it was not in the original Liturgy, but was added afterwards by some unskilful hand. Also the next words:—"Most holy, immaculate, superlatively blessed, and glorious Lady," which cannot be applied to any mere human person as she was, are a plain interpolation. And what the singers say immediately after: "It is meet that we should truly magnify thee, the ever blessed and immaculate parent and mother of our God, who art of more honour than the cherubim, and incomparably more glorious than the seraphim; thee we extol, who broughtest forth the Divine Word without knowledge of man, and art truly the parent of God. Thou, O Truth of Grace, art the joy of the whole creation, both of angels and men, a temple of holiness, a spiritual paradise, and the glory of virginity; of whom the Deity was incarnate; and our God, whose being is from eternity, was made a child. For thy womb was his throne, the seat of him whom the heavens cannot contain: for thou, O full of grace, art the joy of the universe! glory be to thee." Now these are extravagant praises, too great most of them to be given to a mortal, and are not so full in any other Liturgy. However there is nothing of them in the Clementine Liturgy, which I have showed to be the test and standard by which the rest are to be tried: neither is there any thing like them in the Liturgies of Severus and Nestorius, and consequently they were introduced after the fifth century, in which age Severus lived. But then it is observable, that notwithstanding there are these high praises and encomiums here given to the blessed Virgin, yet there are no prayers made to her; but in the very next words she is plainly prayed for, as well as other departed saints. For the priest immediately says, "Remember, O Lord, the God of spirits and of all flesh, the faithful whom we have now commemorated, make them to rest in the region of the living," &c. As, therefore, the Virgin Mary was particularly commemorated before, she is plainly prayed for here.—Pp. 339—342.

Another corruption, adopted also by the Papists, is that of dipping a piece of bread into the wine, called the union of the two kinds; which even they admit to be an innovation.

For the Canon Missæ, published by the divines of Cologne in their Anti-didagma, or book which they wrote in answer to the Book of Reformation made by Bucer and Melancthon in that electorate, by the authority of Herman, then archbishop, at the end of the Lord's Prayer, in that edition of the Mass, are these words,—“Here anciently the canon ended, and they called that which follows an interpolation or excrescence.” Now the order to dip a piece of the consecrated host into the cup, follows the word here cited, and therefore by their own confession was no part of the ancient canon of the Roman Church. So that it wants antiquity, as being not elder even in the East than the latter end of the fourth or the beginning of the fifth century, nor in any of the Western churches till many ages after.

Together with this practice of dipping a piece of consecrated bread into the cup, was also introduced another in the Eastern churches of putting the bread and wine both into a spoon, and so administering to the laity. For this also, being the practice both of the Nestorians and Jacobites, appears to have been elder than the middle of the fifth century, and yet it is certainly later than the middle of the fourth century. For St. Cyril of Jerusalem, who delivered his catechetical lectures about the year 350, that is, in the middle of the fourth century, towards the conclusion of his fifth Mystagogical Catechism, which is here published together with the Liturgies, directs those he instructs, that every one of them, “after he has communicated of the body of Christ, should go and partake of the cup of his blood.” Which is a certain evidence, that in his time the bread and wine were given distinct, and the people received the wine not together with the bread in a spoon, but having first received the bread in the palm of the right hand, and eaten it as he before directs, they then received the cup also, according to the direction here cited. But though this custom began thus early, so that the Nestorians and Monophysites, as well as the Catholics, came into it, yet it is certain it was but then beginning, and was so far from being authorized, that it was directly condemned by the Church above two hundred years after the Council of Chalcedon. For in the Council of Trullo, in the year 680, those are condemned who do not receive the eucharist in their hands, and those who do not administer it to them to be taken in their hands. The canon according to Mr. Johnson's Translation and Abridgement runs thus: “That men take the eucharist into their own hands, holding them in the form of a cross; that they who bring little vessels of gold, or other metal, and do not receive the eucharist into their own hands, be suspended from communion; as also he that gives them the eucharist in this manner.—Pp. 343, 344.

The following, on the use of incense, is very clear and satisfactory:—

It is certain, there is no mention of it in the three first centuries, if there be in the fourth. Indeed, in the third of those canons which are called Apostolical, which canons make the last chapter of the book called the Apostolical Constitutions, which the learned Bishop Beveridge has proved were canons made in the three first centuries, there is particular mention of the *offering incense at the time of the oblation*. But to this it may be observed, that though it be generally agreed by the learned, that the book called the Apostolical Constitutions, was compiled by some person or persons before the Council of Nice, and that therein is transmitted to us the best and fullest account of the customs and practices of the Church in those ages which is now extant in any one book of that antiquity, yet it is allowed by all, even by Mr. Whiston himself, (who has advanced that book to an equal authority with the Holy Scriptures) that there are many interpolations and additions which have been made and annexed to it in after-ages. So that where it contains any thing that is not to be corroborated by some contemporary evidence, it can be of no authority. Though where there is contemporary evidence, as I have shown there is for every part of the Communion Office, its authority is valuable.—Pp. 346, 347.

He that is curious to know more of this matter, may consult the learned Mr. Dodwell's “Discourse concerning the Use of Incense in Divine Offices:—

wherein it is proved that that practice, taken up in the middle ages, both by the Eastern and Western churches, is, notwithstanding, an innovation from the doctrine of the first and purest churches, and the traditions derived from the apostles." And this canon, which admitting it to be as ancient as the third century, and Bishop Beveridge pretends no elder authority for it, is so far from proving it an apostolical tradition, that it proves it directly otherwise. For had it been apostolical, it would not have been *παρὰ τὴν τοῦ κυρίου διάταξιν τὴν ἐν τῇ θυσίᾳ*, otherwise than our Lord ordained concerning the sacrifice. For we cannot suppose that the apostles would offer otherwise or in another manner than the Lord had ordained. And the very excepting these things, of which incense is one, is a testimony that this was otherwise and in another manner than the Lord had ordained. Besides, though it does appear that incense was used in the middle and latter ages in all churches, and at the altar also, yet it never obtained to be used universally in the Canon Missæ, that is, in the proper immediate communion service, or in that part of the Liturgy which falls under our present consideration; it was not used as any ways tending to make the oblation of the sacramental body and blood of Christ. Neither is it in the Anaphora or Canon Missæ of St. James's Liturgy, which is now under consideration, and therefore I shall say no more of it here.—P. 351.

(To be continued.)

ART. II.—*Remains of the late Rev. Charles John Paterson, B.A. Vicar of West Hoathley, Sussex; consisting of a Memoir, with Correspondence, and Sermons. Edited by CHARLES JAMES HOARE, M.A. Archdeacon of Winchester. London: Seeley and Burnside. 1838. Pp. 352.*

THIS is, in our opinion, a little volume of considerable merit; it has no pretensions to theological depth; its author indeed, as appears from the brief memoir appended, died young, was actively employed in the pastoral work while a clergyman, and had not the most favourable dispositions in the outset for attaining professional learning. But his simple piety, his diligence in the study of the best of books, his clear and animated style, his earnestness in the commendation of a doctrine, and his close examination of his text, and comparison with other scriptures, altogether render the volume valuable as a literary production, as an impressive vehicle of gospel truth, and as a model for the study of clergymen whose congregations are neither very rustic, nor very erudite; a fashionable congregation, like that of Laura chapel, where something is wanted that may arrest the thoughtless, yet not displease the fastidious, is the region to which they are exactly adapted. Having said thus much of these sermons, we think it right to state, *in limine*, that we do not *unreservedly* approve the doctrine they contain, which is diluted Calvinism—weak, we will allow; but still the presence of that fervid alcohol is traceable in the pure and limpid flow of the "living water" which Mr. Paterson has drawn with no unsuccessful hand from "the wells of salvation." In a sermon on the doctrine of assurance, a subject which

requires to be handled with great delicacy and sobriety, it seems taken for granted that a *well-grounded hope* of *present peace* cannot be separated from a *certainty* of *final salvation*; and to prove this certainty, Mr. Paterson adduces—what text does the reader conjecture? “Give diligence to *make* your calling and election sure!”—a strange admonition to those whose calling and election are sure already—and a still stranger proof of such surety! But in justice to Mr. Paterson we must not omit to state that he puts his own interpretation on the words—“that is,” he says, “to give a clear and an assured view of your hopes of salvation.” If such be indeed the meaning of this plain text, a plain man has no chance of understanding scripture; an *Œdipus* has little; but poor *Davus* absolutely none at all. Mr. Paterson, singular to say, has, in another sermon, quoted the same text in its natural and obvious sense.

The following passage, too, we cannot pass without some reprehension, as it appears to us positively antisciptural. Mr. Paterson is preaching for a Missionary Society, and he thus speaks of the condition of the heathen:—

Yes! *Hopeless*. ETERNITY hangs over the heathen in all the *rayless gloom* of *perpetual night*. Tell me not of the uncovenanted mercies of Jehovah. Whisper not the fond fallacy to yourselves as a solace to selfishness, an excuse for indolence, a palliation of the coldness, narrowness, and indifference of the natural heart. Say not, think not, that they may be blessed in unregeneracy, and saved in their blindness and infidelity. The nature, the very *name* of the Gospel forbids the supposition; while its plain and reiterated asseverations utterly refute it. Salvation is not merely *by* Christ Jesus, but *in* Christ Jesus: not simply through the sacrifice of atonement, but also through the union of faith. “Whosoever shall *call upon* the name of the Lord shall be saved. But how shall they call upon Him in whom they have not *believed*; and how shall they believe in Him of whom they have not heard?” Unbelieving, unevangelised, unsanctified, “*without Christ*,” (terrible truth, but mercifully uttered) they are necessarily disqualified for heavenly pleasures and heavenly pursuits. Perishing and undone in soul, how unutterable their destitution, how extreme their need! —Pp. 345, 346.

Scripture is quoted in support of this statement, but, as we think, incorrectly—while much of scripture, wholly opposed to it, is overlooked. The case of the heathen is melancholy enough, without any exaggerations. There is quite enough in their condition to arouse the sympathies of every christian heart, without limiting the mercies of God, and dogmatizing where an apostle would be silent, merely to give emphasis to a period.—“Tell me not of the uncovenanted mercies of Jehovah!” And is this one sentence to dispose of the whole question, and decide the everlasting doom of millions of sages, who, living amid the impurities and abominations of heathen darkness, have sought God, “if haply they might feel after him, and find him;” who have only not been Christians, because the gospel has never been laid before them? That

there is a light of nature and conscience, St. Paul admits;* and "when the Gentiles, which have not the law, do by nature the things contained in the law," they have done what they can; and to say that there is no mercy, through Christ, for those who have done *their best*, is what, we are sure, the Scripture has never said. St. Paul speaks after a very different fashion from Mr. Paterson. "What have I to do to judge them that are without? them that are without God judgeth."† And to Him, in humility and hope, we should leave them. St. John expressly says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."‡ If this language is not conclusive on the salvability of pious heathens, it at least may warrant us to reject as arrogant and unscriptural, the language of Mr. Paterson,—“Talk not to me of the uncovenanted mercies of Jehovah!”

But these blemishes, and, it may be, some few more of like cast, excepted, the volume is worthy our best commendation. We must, however, confine ourselves to few extracts, as the memoir will claim our attention.

The sermon on Matt. xxv. 46, (“these shall go away into everlasting punishment,”) is, perhaps, the best in the volume. Although so important a part of revelation, this subject has many difficulties in the pulpit. Its magnitude and awfulness are such that it is all but impossible to do it justice. Its severity renders it the least agreeable part of the minister's office,—while it is difficult for one conscious of sin and infirmity to press home in all its fulness “the terror of the Lord.” Above all, to treat such a subject with a due jealousy of God's essential benevolence, and a due maintenance of that spirit of love and meekness, which must ever be the characteristic of the christian preacher, requires great judgment and ability. Now, all these difficulties we think Mr. Paterson has mastered. He has spoken this tremendous truth “in love.” He has not qualified or softened down one scriptural assertion; yet he nowhere assumes a denunciatory or arrogant tone; he makes his statements the basis of affectionate appeal. The conclusion of this sermon is powerful and affecting.

Are you doing any thing, attempting any thing to *lessen the number of those*, who at the awful day of reckoning will be driven away from the presence of their offended Judge? True, you cannot open their eyes to see their danger—you cannot force their hearts to avoid it, or drag their footsteps out of the way that leads to perdition. But you can warn, instruct, and entreat them. You can use the methods the Lord hath enjoined; and, whilst doing so, you can fervently pray him to bless them with success. Are you thus acting? Alas, who is doing it with the self-denying energy that every true believer might well engage in such a cause? But are you *endeavouring* so to act? Know

* Rom. ii. 14, 15.

† 1 Cor. v. 12, 13.

‡ 1 John xi. 1, 2.

you not, though yourself pardoned and accepted in Christ Jesus, you shall still be a witness of the terrors of that dreadful day; that your own eyes shall behold the final rejection of the wicked; shall mark their misery, hear their sentence, and see their despair. And what if some neighbour appear amongst the number whom you never cautioned, never warned of his danger; or some friend or companion be recognised, with whom you conversed year after year, and held kind counsel on any subject but the one thing needful? Or what if a wife or a child start from the multitude, and tell you that they never heard from your lips of a Saviour's love or a Saviour's wrath—souls whom you loved too well to disturb with fear, or remind of a world to come? Oh! what at such sights and sounds would be the feeling of the soul, (if the pardoned can then so feel,) with the faintest lingering thought upon it, that it might have done something for that neighbour, that relation, which has been left undone.

Feel now, I entreat you in the holy name of God, feel and fear and pray and act. There is not a street, a house, in which any of you dwell, that does not present you with ample room for exertion amongst immortal beings, going on to destruction with hearts hard, cold, and insensible, whilst they are still ignorant of their perilous condition. Such you may warn of their peril—you can pray for them that a Redeemer's blood may cleanse their souls—you may do more, you can take them or urge them to a place of worship; and there may you practically, as well as in words invite them, "Come with us and we will do thee good, for the Lord hath declared good concerning Israel." What thou doest, do it with thy might; for the time is short. Eternity is at hand. Hearts are becoming daily harder and more fearless. Difficulties are increasing. Satan is constantly multiplying obstacles and impediments in the way. The grave is opening. The dreadful sentence is ready to be passed. Work then whilst it is day, for the night cometh when no man can work. Remember the charge, "Occupy till I come;" and apply the warning, "Behold, I come quickly." "Blessed is that servant whom his Lord when he cometh shall find so doing."—Pp. 282, 283.

On Phil. i. 21, ("To me to live is Christ, and to die is gain,") Mr. Paterson thus solemnly concludes:—

There is no license to separate between the life and the death, the present character and the future condition of the Christian. God has joined them together, and let not man attempt to put them asunder. If to you it be not Christ to live in its fullest sense—if you are not living in Him, upon Him, after Him, to Him, and for Him, death will be no gain to you.

Pause here then, and ask, to how many of you does this apply? To the *unbelieving and insincere professor* we must reverse the text. Such can only say, "To me to live is"—pleasure, profit, pride, the world, sin, and self. I live not to Christ, but to my own will, and carnal delight: therefore "to me to die is"—what? gain? no, but loss; the loss of all which had been valuable; universal, infinite, eternal, loss.—Be persuaded to count the false gain for which you are neglecting and despising Christ Jesus the Lord and his great salvation, at that final loss—loss indeed of all your idols and pleasures, of all your self-esteem and self-complacency; but likewise loss of body and soul and spirit, in a dark undone eternity. Reflect again on this terrible and fatal maxim, "to me to live is self—to die is hell:" and then let me add another word in affectionate appeal, and may the Lord, the Almighty God of all grace, fasten it upon your very hearts: "What shall it profit a man, if he shall gain the whole world, and lose his own soul: or what shall a man give in exchange for his soul?"

Death is at the door. Jesus offers you deliverance. Call upon Him, accept Him as he offers himself freely, unconditionally and everlastingly. "Acquaint now thyself with HIM and be at peace."

To the *devoted disciple* I must yet address a word of exhortation: "Live," beloved, "live!" The spiritual life of most even of those whom the Spirit hath quickened, is little more than a conscious death. How weak our faith, how

faint our love, how feeble our aspirations after sanctity and heaven, and after *Him* whose presence that heaven is ! O let us be more with that Lord, each in our heart, which He has consecrated to be his temple ; more indifferent to all besides ; more dead to the creature : above all, more dead to *self*, its vanity, pride, confidence, and every other subtle acting of this unholy principle : and more alive to Jesus, his honour and cause, his blessing and favour. "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." And "when Christ who is our life shall appear, then shall ye also appear with him in glory."—Pp. 126, 127.

Of the memoir, of which we proceed to give a short abstract, we have only to say that it is written in a pure style, and throughout marked by the utmost tenderness of friendship.

Mr. Paterson was the fifth of six children, and was born March 11, 1800. "His father was of highly respectable Scotch parentage ; his mother was the daughter of Thomas Vardon, Esq. of Battersea." He lost his father when about three years old, but was carefully and judiciously educated by his mother, until he went under the care of Dr. Carmalt, of Putney. Here, at the age of fifteen years, he attained such a superiority over the other pupils, that his mother, conceiving it might lead to arrogance on his part, removed him from school, with the idea of placing him under a private tutor at Brighton ; but, whatever may have been the cause, the plan was never realized, and young Paterson amused himself with conchology and entomology, until he was sent to Caius College, Cambridge, in 1819. So desultory an education could scarcely be expected to result in academical distinction. He took the degree of B.A., and was afterwards ordained deacon by the present Bishop of Bath and Wells, then Bishop of Chester, at Easter, 1824, when he was appointed to the curacy of East Grinstead, Sussex. In 1826 he removed from this charge to the curacy of Haselmere in Surrey ; but his friends, among whom he numbered the late Lord Colchester, were anxious for his return to his former position ; and by the influence of that nobleman, he was presented to the small vicarage of West Hoathley, in Sussex, in the year 1827. Of his deportment in this charge, his biographer speaks thus :—

The rigid observance of *the Sabbath* was promoted in the parish of West Hoathley, by a series of the most persevering efforts, accompanied with personal privations of no common order. Mr. Paterson abolished the sale of meat on that holy day ; and the trader became his constant attendant at church. After the abolition of the Sunday-trading here in question, (its universality will be feelingly attested by every faithful and zealous minister,) other Sabbath decencies will become comparatively of easy attainment.

The Public-house was that other point of obliquity, so generally painful in every parish, to which our friend's attention was anxiously turned. Many can bear witness to years of the most distressing struggles, during which he laboured to correct this once glaring evil ; and I can myself bear witness to the final triumph, here also, of prayerful perseverance. One establishment was marked with more than common circumstances of disorder ; and its conductor, for years personally imbittered against his minister by a somewhat novel interference in the practices of his house, became at length with his family, through

some remarkable providences, a willing learner at the feet of that minister; and he has since relinquished a situation which exposed him to courses disapproved by his conscience.

Of the *Parish Schools*, weekly and Sunday, it is needless to speak in detail. The same successful attention to these points, which naturally arises out of the refined and educated habits of some neighbourhoods, may in others, by contrast with former negligence, appear as a blossom bursting out of barrenness, or a paradise opening in the wild. Memory paints the simple yearly treat of cake and tea, furnished and dealt out, and presided over in his own peculiarly elegant manner, and lightened by his cheerful and animating glance of eye, either in his own pretty vicarage garden, or in the neighbouring school cottage: nor can gratitude be altogether silent on those succours to the Sunday-School operations, which were given by some who would shrink from a more distinct mention of their assiduous, unfailing, and sympathising services.

Finally, the *Church decencies* and congregational attendances were of a nature strongly to mark the character of the ministering servant of the Lord's flock. No unusual length of service invited weariness. To the depth and pathos of tone seldom surpassed, Mr. Paterson united a somewhat rapid utterance; and any symptom of fatigue, or of general disorder in the church, was marked by his eye and manner, so as almost to forbid repetition; and thus a more attentive and orderly congregation perhaps was seldom witnessed. At the same time the congregation was not permanently very large, considering the population of the place; and the week-day lectures were not unfrequently delivered to eight or ten persons. This painful fact comes to my knowledge by the mere accident of its being marked on the sermon, with the date of its delivery; but it produced no effect on our dear friend's persevering ministrations. He knew that the gifts of nature, and the offers of grace, come with unsparing hand from a Father's bounty, however often neglected or forgotten; and the number of hearers was not felt in this case, except for their own sake, as a necessary stimulus to the zeal of the preacher. The discourses in this volume, delivered on such occasions, will speak for themselves; and the pathos of the preacher will be testified by the few or the many by whom they were heard. The lesson to ministers generally will be, not indeed to set lightly, by large congregations, if invited by pure, unadulterated truth; nor yet to be discouraged by smaller ones, if they prove the result, as sometimes they may be, of preaching the truth, the whole truth, and nothing but "the truth as it is in Jesus Christ."—Pp. 57—60.

The following extracts from Mr. P.'s journal serve to show that dissent was as beneficial in his parish as in most others.

Visiting poor. Heathen state; *which I find little improved by the introduction of Dissent*. Many may dispute much of religion, with little knowledge of religion. The more knowledge, perhaps, the less controversy. Generally speaking, at least as far as I have had opportunity of observing, *what a sad, mistaken, I hope it may not prove fatal spirit, is that of Dissent!* But what is there unnatural in it or uncommon? It is nature professing grace.—P. 50.

I see a change already in the flock. Lord, come amongst us with power! Striking attention. . . . Many of my people hereabouts have been in the habit of attending a little meeting at —. *They do not seem to have been taught that humility is any part or evidence of gospel religion.*—Induced, or tempted, to talk about Church; but they consider it the mere preference of party, and give little heed to our word; and there is a strange fear in me on these occasions, lest I should injure the cause by advocating established forms; though I grow daily more and more attached to my dear and distinguished, evangelical, blessed Church. What a rich blessing is such an Establishment! If we quit her sacred surveillance, to whom shall we go? if there are "fears within," I am sure there are no less "fightings without"—cavil, perturbation, and dispute. *Oh! the spirit of Dissent is a bad spirit.*—Pp. 51, 52.

Mr. Paterson laboured in the daily demands of his cure, without any very particular occurrence until January, 1836, when the state of his health, impaired by exertion, led him to exchange duty with the Rev. William Holt, minister of Laura Chapel, Bath. Here he gave so much satisfaction in the space of a few months, that the congregation presented him with a priest's gown and cassock, and a pocket sacramental service.

On the 10th of November, 1836, Mr. Paterson married Cordelia, third daughter of Edward Cranston, Esq., of East Court, Grinstead. He well needed the sympathies and support of such a "help meet for him" as this lady appears to have been. Disease of the heart had made rapid inroad on his constitution, and, after severe sufferings endured with exemplary submission, and in calm and well-grounded hope of eternal life, Mr. Paterson expired on Sunday, January 22, 1837.

We must repeat our protest against the modern custom of publishing *private journals*. We feel so strongly on this point, that we are in astonishment how men who on all ordinary occasions are governed by the rules of integrity and honour, can bring themselves to do what appears to us so totally at variance with those principles. A journal (if not written for publication by a hypocrite anxious to parade his modesty and humility) is a record, for mere personal and individual purposes, of the most secret thoughts and emotions of the writer. Who, without that writer's permission, ought to divulge these to one human being?—much less, to the world?—And what sincere journal writer would ever give such permission? For our own part, we would as soon break open a private drawer as publish a private journal. Whether the practice, however, be consistent or otherwise with honour and rectitude, we are sure its tendency is evil. Sincere men are afraid of putting their thoughts on paper, lest some officious friend should make them the property of the public; while the hypocrite and the egotist are encouraged to write lying self-debasements, that the world may see what virtuous characters it has lost. Let the practice go on a few years, and every coxcomb in literature and Tartuffe in religion will have written an autobiography of this laudatory self-defamation.

We will conclude our remarks with Archdeacon Hoare's concluding paragraph, which admirably and feelingly depicts the anomalous position in which, thanks to the piety of dissent, the Clergy of our Church find themselves at present; and only add that we concur fully in his feelings, and give a hearty Amen to his prayer.

Happy were it for us if the circumstances of the christian church allowed, indeed, of an exclusive attention to those most appropriate of all christian topics,—to tasks which might win the soul from earth, and speed it on its flight to the realms of heavenly light and joy! it is or ought to be, our disappointment, when we are forced from these to other efforts—to stem the over-

whelming tide, or watch the undermining sap, which threaten the walls of our spiritual Zion; and when our fear is, that the retired pursuit of active pastoral duty, will be made the opportunity, and even the plea, for meddling with the temporalities of the Establishment, and throwing down the pillars and outworks of our spiritual and invisible sanctuary. In the midst, however, of every outward discouragement, and in spite of all temporal inconveniences may we be "followers of them who through faith and patience" have at length inherited those promises, which are beyond all power of change! And God grant, that in following their faith, we may profitably and gratefully "remember the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever!"—Pp. 94, 95.

ART. III.—*Obligations of the National Church. A Charge delivered at the Visitation in Hampshire, September 1838. By W. DEALTRY, D.D. Chancellor of the Diocese of Winchester. With an Appendix, consisting chiefly of Extracts from an Article in the Fourth Number of the New York Review, "On The State of the Church of England."* London: Hatchard, and Parker. Pp. 92.

THIS Charge contains much valuable and useful information, on what the Church has of late effected, is now effecting, and is capable of effecting, for the spiritual welfare, not only of this country, but of all within its reach. Few persons, if any, appear to have a greater facility in collecting materials with this object in view than Dr. Dealtry, for of placing them before his hearers or readers in a more agreeable style and form. Our limits forbid our transcribing the various statistics and remarks, which appear in these pages, respecting "the christian education of the young;" the supply of "suitable places of public worship," by the building of new churches, and their "endowment;" the increase of clergy; the "sending out ministers of the Church, and diffusing, as opportunity allows, the benefits of its system, in foreign regions." Respecting these important subjects, we must refer for the details to the Charge itself. But perhaps the part of the work which will appear most interesting to many, is the large portion of the Appendix which is occupied by the extracts from an American Review, "On the State of the Church of England." The writer, it appears, is a member of the Episcopalian Church in America, and is known to Dr. Dealtry. The tone and character of his observations may be inferred from the passage with which the Charge commences.

It is the remark of an able writer in America, that in point of spiritual prosperity and usefulness, the Established Church of England has of late years exceeded all parallel in her former history;" and yet, "that since the Revolution in 1649, there has been no example of so much combined and earnest zeal against her, as these times are displaying." These two facts he represents as "singularly associated;" and it must be confessed, that, in a country avowedly christian, this is a state of things which may reasonably call forth an expression of surprise.—P. 1.

And again:—

It is highly gratifying to receive from a candid and competent judge, living in another quarter of the world, and although an episcopalian, placed beyond the reach of those party conflicts which disturb us here, the favourable testimony just adduced.—P. 2.

One general remark we must make on Dr. Dealtry's Charge, which is, that it would be more agreeable to our feelings, if he spoke rather less often of "the Established Church," and "the *National Church*."

ART. IV.—*The Social Bearings and Importance of Education.* By J. ANTROBUS. London: Longman & Co. Pp. xx. 302.

THIS work, upon a subject of the deepest interest, is based upon the most correct principles, and is written with an especial view to the present aspect of society. A tone of moderation, and a comprehensive knowledge of human nature, characterise every part. Mr. Antrobus is not an Utopian; he is not a partisan; however any reader may dissent from his conclusions, none can complain of want of candour and fairness—none can invalidate his claims to respect as a writer, who is evidently a cordial advocate of the best interests of mankind.

This work is divided into six Essays. The second and the fifth perhaps deserve the greatest praise; but there is scarcely a page which is not directly dedicated to the service of religion and learning; and of these, the latter is everywhere held up as subordinate to the former. "When the comparatively trifling things of time manifestly engross the first attention, it amounts to a tacit declaration that they hold the leading place in our estimation, notwithstanding professions to the contrary. Hence the indispensable means of certain and endless good are deferred till we have secured, as we fondly suppose, the accommodations of the present time, by those common-place acquirements, which absorb the time and faculties of children during their prime, and which have avowedly but a temporal aim. This can hardly be deemed the wisdom befitting a responsible being. If one thing be confessedly needful, and incomparably more so than all other things together, it consists with the soundest reason to make it the first acquisition." (P. 28.) This is substantiated by very copious proofs and illustrations in the last section of the work, from p. 277 to the end. In the same spirit are the following excellent remarks, in p. 41: "That there is education enough, may be true, while it by no means follows that it is wholly of the right sort. As it is obviously easier to make a people knowing than to make them virtuous, it is evident where the main stress ought to be laid. The widest diffusion of knowledge will not alone suffice for the great ends of social existence; for beneficial as its agency unquestionably is, in furthering

the noblest objects, and on the most extended scale, yet modern experience has shown that, in corrupt hands, it is no less active and mighty for the propagation of the most baneful and destructive errors."

The second Essay, entitled, "Parental Responsibility," is such as every judicious parent must approve. Too much care cannot be taken to make domestic education, the training of the habits, and the regulating of the tempers of children, a daily and a progressive work, untouched and unmolested by our own neglects and inconsistencies. The mind and disposition of that parent must be under constant self-management, who would see in his child the gentle and the gradual growth of whatever can adorn the heart; or who would endeavour, with God's gracious blessing, to purify the early taint, and give a right direction to the faulty bias of nature. "Every day gives birth to manifold deplorable consequences, which, from seemingly trivial neglects during the earlier stages of life, have invaded the peace of society."—P. 52.

There is little doubt but that many a parent may trace back to his own thoughtlessness,—the not thinking it worth while to study the temperament and constitution of the mind of his child, and to adapt his own treatment of his offspring to the peculiar circumstances and character of those whom God has given him,—both his own and their subsequent unhappiness. In nothing is daily self-examination more requisite to a parent, than in the point of his domestic management. If we think that any thing can be so important as to excuse the neglect of this sphere of our duty, providence will probably visit our criminality in this respect by making us feel, in the course of years, that the whole order of life is confused by inattention to the unostentatious duties of home. In the work before us are several admirable remarks upon the unhappy extremes of austerity and indulgence. It may be added, that both are often ascribable to this common source of thoughtlessness; thoughtlessness taking a summary course with children to be rid of the trouble which a more rational mode of treatment implies. Parents need constantly to keep in view, that, on the one hand,—

Those chidings of anger, which assume the character of austerity, invariably tend to excite a feeling of irritation and disgust, which, by taking possession of the mind, exclude for the time every better consideration; and, when strengthened by an inherent spirit of obstinacy, become often the provocatives of those very mischiefs which they were intended to prevent.—P. 52.

And, on the other, that—

To indulge children merely because, as helpless and dependent creatures, they claim our sympathy, is to increase their natural weakness, and multiply their wants: it is because their reason is weak, they require the guidance of those whose reason is strong; and if the will of the child be not submitted to the superior judgment of the parent, while it is yet pliant, it is contrary to reason to imagine that it will bend more readily when time has added to its strength. Nor will half-measures of obedience suffice, commonly as they are adopted, and convenient as they may be on certain occasions: anything short

of an entire submission creates indecision; and if inclination be permitted to plead against duty, it is easy to predict the fate of conscience in so unequal a struggle.—P. 55.

Mr. Antrobus is against the “fill and cram” system, and has in this essay some very excellent remarks upon the folly of this unnatural coercion of the mind. “Fill and cram the infant mind with knowledge seems to be the order of the day; whether it have power to digest it aright is another and after consideration: the child must read as soon as it can lisp, and must, of course, learn every thing it is able to read.”—P. 66.

We would also recommend to our readers his remarks upon the benefits, which arise out of the diversity in tastes and talents which Providence has allotted to mankind, and the bearings of this subject upon that of education.—See p. 78, *et seq.*

The latter part of this highly valuable portion of his work presents some very excellent observations on the folly of the principle, that a parent’s chief object should be to make his children heirs of a plentiful fortune.

The third Essay is partly taken up by a review of the state of our parochial charity schools, and of the infant-school system.

There is, (says Mr. Antrobus,) perhaps, no medium of public education less open to objections than the parochial charity schools; nor does their simplicity constitute their least perfection. Nothing is taught but what is deemed indispensable; and one valuable feature which they have in common, viz. schools where the children are lodged and boarded, is the exclusion of evil from outward contamination—a negative merit perhaps, but combined with more solid advantages than many a prouder system can confer. But this is their least praise; religion is properly taught and attended to, forming a prominent part of the daily routine, and is thus made the solid and consistent basis on which the whole moral and social superstructure is raised.—Pp. 118, 119.

We cannot sufficiently commend the sequel of this essay, which is devoted to the consideration of the infant-school system. Our author, justly, as it appears to us, deprecates its adoption as a system to be alike applied to all classes of the poor, and to the agricultural as well as to the manufacturing districts. We are not of those who deal in wholesale accusations of the poor as spendthrifts, without natural affection, and incapable of fulfilling their domestic duties. Such representations are, no doubt, very favourable to that novel and decidedly antisocial system which our New Poor Laws are introducing amongst us; but it is sufficient that poverty should have its own natural probation of suffering, without its being charged with an utter incompatibility in regard of the essential duties of life. We do not believe that the best education for the children of the poor is within the walls of a workhouse, or that the infant school is a better mode of training than one which leaves the child more under the eye of the parent, and with better opportunities of learning, through the heart, those pure filial

duties which can never be impressed upon it in a state of separation from the parent.

In the fourth Essay, the author proceeds to comment upon the effect of ancient literature upon the youthful character, upon the claims of classic literature to the chief place in education, and upon the state of grammar schools and the universities. We, for our part, cannot but think that Mr. A. rather depreciates the utility of deep classical acquirements; but we are inclined, at the same time, to the principles of the venerable founder of St. Paul's School, who would have christian authors also placed in the hands of boys. Selections might be made from the early christian poets and apologists, which would not altogether detract from the influence of Cicero upon the classical taste, and style of the "alumni" of our public schools.

No part of this work is written in a more truly christian spirit, and with a more elevated tone of feeling, than that which treats of the universities, from p. 157—171.

The fifth Essay is perhaps a little less condensed than it might have been; it is true, indeed, that the subjects it embraces would fill a volume, if they were amplified to the extent which they deserve. And from this very circumstance it is more difficult to give them all their due proportion in a smaller treatise, without any undue preference. The essay is headed, "Testimony derived from Ancient and Modern History, illustrative of the Power of Education."

Mr. A. very justly remarks that the cause of Protestantism and education are one; and in p. 110, touches upon the question, now so common amongst all who have the interests of religion at heart, whether it is possible, and if possible, probable, that the famous mother of ignorance will ever resume her sway over us, and mark us with her name of "Latin?" Mr. Antrobus asks, and well would it be if every member of the Protestant church put the question to himself, "Does it not behove the Protestant to be on his guard against a church of so temporising a spirit, armed with a power so unreasonable, and so fatally mischievous, and *whose sole pledge of amity centres in bare professions?*" —P. 209.

In the sixth and concluding Essay, the author compares the respective advantages of private and public tuition, and this comparison is instituted with the same good sense and absence of prejudice that characterises the preceding pages of his volume.

Happy would it be for our land if those christian and truly patriotic and English principles which are to be found diffused throughout the whole of this book were more generally prized. The innovations of the falsely philosophical spirit are never more dangerous, than when they encroach upon the province of education.

LITERARY REPORT.

Plain Discourses, (adapted for Family Reading;) consisting of Lectures on the Catechism of the Church, and different Parts of the Book of Common Prayer; preached during the Seasons of Advent and Lent, in All Saints' Church, Newton Heath. By the Rev. WILLIAM HUTCHINSON, B.D., Incumbent. London: Hayward & Moore. Pp. iv. 344.

THE above volume consists of some lectures on the Church Catechism, and other parts of our excellent Liturgy; and is calculated to be of great service to those heads of families, who, by private instruction, every Sabbath endeavour to keep their households in the faith and fear of God, and to induce them to serve the Lord, by teaching them his ways.

A Voice from the Alps; or, a brief Account of the Evangelical Societies of Paris and Geneva; with a View of the present Prospects of Religion in Europe: contained in several Addresses. By M. MERLE D'AUBIGNE, Author of the History of the Reformation. Edited by the Rev. E. BICKERSTETH, Rector of Walton, Herts. Published for the benefit of the Societies. London: Seeleys. Pp. 178.

A LITTLE volume, containing most gratifying details of the revival of pure religion at Geneva, and in France. To promote and encourage which, Mr. Bickersteth, in the true spirit of christian charity, has introduced the work to the English public. That it is well done, the editor's name is sufficient; and we trust the public will show that they duly appreciate his labour of love, by promoting its circulation by every

means in their power. Intrinsically, the work is interesting and valuable; and the object for which it is now published, renders it doubly so.

Letters to a Dissenter; being an Abridgement of "Essays on the Church." By a LAYMAN. London: Seeleys. Pp. iv. 158.

THE commendation we bestowed on the "Essays" we have great pleasure in extending to the "Abridgement;" which may, perhaps, ultimately produce the most beneficial effects, as it contains all the striking points of the larger work, and its greater brevity may recommend it to those who have not time, even if they possess the inclination, to read the entire work.

The Cathedral; or the Catholic and Apostolic Church in England. Oxford: Parker. London: Rivingtons. Pp. xvi. 307.

A VOLUME of poetry, originating, perhaps, in a perusal of Herbert's Temple, and Wordsworth's Excursion; wherein sacred and moral lessons are attached to the various parts of a Cathedral. We like the idea,—we consider it carried out in the work before us with success and talent,—and we accordingly recommend it.

A Dissection of the Queries on the Amount of Religious Instruction and Education, circulated by LORD JOHN RUSSELL, through the Poor Law Commissioners. Addressed to Sir R. H. Inglis, Bart. M.P. By A CLERGYMAN of South Wilts. Salisbury: Hearn and Whitmarsh. London: Rivingtons. 1838. Pp. 39.

AN exceedingly clever and well-timed pamphlet, which we strongly recom-

nient to our readers, as containing a very able and amusing exposure of the insidious queries which have lately been circulated through the Poor Law Commissioners, by Lord John Russell. It seems as if our Church were to be subjected to continual annoyance and insult by the present administration; but if a few more Clergymen would follow the example of the Clergyman of South Wilts, we cannot help thinking that a respite would be afforded her. At any rate the real character of the wolves in sheep's clothing would be exposed.

Romanism successfully opposed only on Catholic Principles. A Sermon. By WILLIAM DODSWORTH, M.A., Perpetual Curate of Christ Church, St. Pancras. London: Burns, and Rivingtons. Pp. 23.

A sound, practical sermon, published at the request of the congregation; in whose opinion, that it is calculated to be most extensively useful, we cordially agree.

The Example of Christ: a Course of Sermons, by the Rev. J. BICKERSTETH, M.A., Rector of Sapcote, Leicestershire, and Chaplain to the Right Hon. Lord Langdale. London: Seeleys. Pp. viii. 123.

Six discourses on the Saviour, as our everlasting example, proving, that not more in the fulness of his divine nature, and in the diffusiveness of his Spirit, which abides always with his church, than in the example of his most holy life—Christ is with us, and will be with those who shall come after us, till time shall end. Mr. Bickersteth has written so much, and so well, that our commendation can be of little value. As an act of justice, however, we must say, that in no one of his works has he displayed sounder judgment, or a more correct estimate of what the man, who takes Christ for his example, ought to be.

Is Baptismal Regeneration a Doctrine of the Church of England?

A VERY short, clear, and admirable little tract, proving the affirmative to

demonstration. We strongly recommend it to the Clergy for distribution. The writer tells us that he knows a Clergyman, who makes fifteen alterations in the Baptismal Service, to get rid of its doctrine,—three of them being rejections or alterations of Scripture! A pretty sort of Clergyman, verily! but the instance shows how deeply the doctrine is wrought into the service. We would suggest to the author that it might be desirable, for avoiding mistakes, to explain, in another edition, that regeneration, as understood by our Church, is not sanctification, but capability of sanctification; otherwise, his tract may mislead some to suppose that our Church believes all baptized persons must be saved; a folly which some are ignorant or stupid enough to charge her withal.

Conscience considered; chiefly in reference to Moral and Religious Obligation. By the Rev. JOHN KING, M.A., Incumbent of Christ's Church, Sulcoates, Hull. London: Seeleys. Pp. xx. 315.

IN the perusal of this volume, we were puzzled to discover why, where so much that was excellent and learned met us in every chapter, an indefinable feeling of dissatisfaction, an idea of inconclusiveness, marred much of the enjoyment and advantage we should otherwise have derived. The problem was, however, solved at the last page: Mr. King prefers Whewell and Sedgwick to Paley and Locke. We utterly differ in our estimate of these Individuals; and hence the indefinable disinclination to coincide with the views of the writer. The book, however, deserves an attentive perusal, and possesses many striking passages.

A General Outline of the Animal Kingdom. By THOMAS RYMER JONES, F.L.S., Professor of Comparative Anatomy in King's College, London. Illustrated by numerous Engravings in Wood. Parts III. and IV. London: Van Voorst.

THIS work fully keeps up the high character we have already given it;

and each succeeding number convinces us that no naturalist could have executed the task in a happier manner than Mr. Jones.

A History of British Reptiles. By THOMAS BELL, F.R.S. F.L.S., Professor of Zoology in King's College, London. Illustrated by a Wood-cut of each Species, with some of the Rarities, and numerous Vignettes. Part II. London: Van Voorst. Pp. 48.

WE have not seen the first number of this beautifully-executed work, but judging from the specimen before us, we should say that Mr. Bell's high reputation is likely to rise still higher, and Mr. Van Voorst's character, as a spirited, enterprising, and correct publisher, to become, if possible, more firmly established.

The Quarantine Laws; their Abuses and Inconsistencies. A Letter, addressed to the Right Hon. Sir J. C. Hobhouse, Bart., M.P., President of the Board of Control, &c. &c. &c. By ARTHUR T. HOLROYD, Esq. London: Simpkin & Co. Pp. 65.

THE facility of intercourse with distant countries, which the introduction of steam has established, has, as might have been naturally expected, directed much attention to Egypt, Syria, and the Holy Land; every thing, therefore, calculated to remove obstacles that oppose themselves to the traveller, in those distant countries, is of great importance; and amongst these there are, perhaps, none more subject to abuse, or more annoying and inconsistent, than the existing Quarantine Laws. Sincerely, therefore, do we hope that Mr. Holroyd's able *exposé* of their absurdity and impracticability, for any good purpose, will have the effect of directing the attention of the government to the subject, with a view to their modification; in which case the author will, we feel assured, be rewarded by the thanks and approbation of every future wanderer to the East, for his praiseworthy exertions, in removing one of the greatest difficulties they have to encounter. We are most

happy to observe that Mr. Holroyd is preparing for publication his "*Travels in Ethiopia and the Belled of Soodan*," which cannot fail to be most attractive.

The Act for the Abridging of the holding of Benefices in Plurality, and for making better Provision for the Residence of the Clergy; with an Analysis of the Act, some practical Notes, and a Copious Index. By THOMAS HOLT, Secretary to the Lord Bishop of Gloucester and Bristol. London: Rivingtons. Gloucester: Bryant. Pp. xxiv. 182.

THE Clergy are deeply indebted to Mr. Holt for this publication. The Analysis and Notes are most valuable, whilst the index reduces the various clauses to an accessible shape. Every Clergyman who would know his situation, under the recent change, should possess it.

Supplementary Pages to the Seventh Edition of an Introduction to the Critical Study and Knowledge of the Holy Scriptures. By THOMAS HARTWELL HORNE, B.D., of St. John's College, Cambridge, Rector of the United Parishes of St. Edmund the King and Martyr, and St. Nicholas Acons, Lombard-street, and Prebendary of St. Paul's. London: Cadell. Pp. 100.

THESE supplementary pages complete Mr. Horne's *Opus Maximum*; which is, unquestionably, one of the most valuable publications of the age. All, indeed, that indefatigable industry, profound research, and unwearied zeal in the holy cause could effect, has been accomplished; and the author's name will descend to the latest posterity as one of the greatest benefactors to Biblical literature that the world has ever witnessed. In a word, the subject is now so completely exhausted, that unless the researches of travellers in Asia and Africa make fresh discoveries, connected with Holy Writ, nothing remains to be done by the future examiner, but to adopt Mr. Horne's admirable Introduction.

The Christian Treasury of Standard and Religious Works; being Productions of the most celebrated Divines and Moral Writers of the past and present Century, unabridged. Part I., BUNYAN'S Pilgrim's Progress, with Five Engravings. London: Grattan. Pp. 67.

BUNYAN'S *Pilgrim's Progress*, with five engravings, for ninepence!! We rejoice to see such works in demand, and hope the buyers of the work will be sufficiently numerous to induce the publisher to carry out his good undertaking for many years. Such books, published in such a style, must have great influence on the morals of a nation.

Christian Literature:—

1. *The Rule and Exercise of Holy Living; containing the whole Duty of a Christian.* By JEREMY TAYLOR, D.D., Bishop of Down and Connor, and Chaplain in Ordinary to King Charles I. Pp. vi. 122.
2. *A Practical Treatise on Regeneration.* By JOHN WITHERSPOON, D.D. Principal of Princeton College, New Jersey. Pp. 68.
3. *A Short and Easy Method with the Deists.* By the late Rev. CHARLES LESLIE, M.A., with a Letter from the Author to a Deist, upon his Conversion, by reading his Book. Pp. 21. Edinburgh: Fraser and Crawford. London: Washbourne. Dublin: Curry & Co.

THE present rage for cheap books has inundated the market with a variety of trashy publications; or, to speak in the mildest terms, with publications calculated for ephemeral amusement rather than permanent good: we therefore hail, with peculiar approbation, this series of "standard textbooks on christian faith and practice;" a work which, although published at a cheap and accessible rate, is got up in a style sufficient to please the most fastidious taste; whilst the selection, as far as the three numbers which we have seen may be taken as a specimen, is at once sound and judicious, and calculated to do extreme

service to the cause of religion and morality.

An Address, delivered at the Opening of the Church of England Metropolitan Commercial School, Ross Street, Soho Square, January 28, 1839. By the very Rev. GEORGE CHANDLER, D.C.L., Dean of Chester, and Rector of All Souls', St. Marylebone. Published by desire of the Bishop of London and the Committee. London: Parker. Pp. 16.

THE attempts, both secret and open, which an unprincipled cabal, composed of the most heterogeneous characters, are daily making, to exclude religion from the education of the people, or at all events to substitute an amendment of God's own word, instead of the blessed BIBLE, has, we rejoice to say, aroused a spirit in the religious community, which promises the happiest results. "The Metropolitan Commercial School" may be called the first-fruits of this spirit; and Dr. Chandler's most powerful and apposite address will be read with feelings of gratitude by every Englishman. His enlightened and truly christian views on the subject are as follows:—

"Now the principle to which we must look to effect all this good, is religion. Nothing else will go fully to the point. Moral principles generally correct,—a feeling of public spirit,—a sense of the deference due to the usages of society,—a desire of rising in the world,—and the unquestionable advantages of a fair reputation,—these, and similar considerations, may, and often do, induce a decent, respectable conduct; they may, and often do, serve to guide and to regulate knowledge somewhat in the manner that we desire. Moreover, there is in knowledge itself a certain temper of calmness and serenity, that tends at times to check and to control its own waywardness. Still, we have no security against its irregularities except in religion,—the religion which God has vouchsafed to give to the world in the gospel of his Son Jesus Christ. Of this great dispensation of truth and mercy, one of

the main principle is, that we are here in a condition of trial; that our given task in this world is to promote, by all the means in our power, the glory of God; that nothing is our own; that everything that we seem to possess is but a trust committed to us for a while; and that, whatever may be the talent thus entrusted to us,—whether it be wealth, rank, authority, or, what is the point now immediately under our consideration, knowledge,—for all we are responsible to God, and shall assuredly be required to render an account of the purposes, good or evil, for which we have employed it.

"The influence of knowledge, thus sanctified by the fear of God, is immediately visible in the whole man,—in all that he thinks, and says, and does. While it produces its appropriate effect of expanding and invigorating his understanding, it guards him, at the same time, from vanity and presumption. While it makes him fervent in spirit, active and industrious in his particular calling, be that calling high or low, it also makes him honest, upright, and conscientious, doing the will of God from the heart; and, while it excites him to higher exertions in discharging the duties of his particular business or profession, it carries its influence even into private and domestic life, and, by correcting his temper and sweetening his disposition, as well as by rectifying his principles, it tends to make him an obedient son, an affectionate father, a faithful husband, a kind neighbour, and a zealous friend.

"These considerations, sufficiently obvious in themselves, can never have escaped the observation of our Church, the appointed guard of the morals, and guide of the education of the people. I cannot admit that she has been at any time negligent of the high charge committed to her. At the same time, I see no reason for denying that her observations on the actual state of society in this country have served to impress her with a deeper conviction, that it is become her duty to take more than ordinary care to connect the secular instruction of the people with sound religious knowledge.

"For this purpose, she has felt herself obliged to assume a twofold attitude;—the one of resistance to certain schemes of education, to which she cannot give her approbation,—the other of active exertion to recommend and promote her own views."

Apocalyptic Tract. No. 1. A New Edition of the Common Version of the Revelation, divided into Sections and Sub-sections; whereby its Structure is rendered more obvious to the eye: to which is prefixed, a Brief Essay on the Structure and Interpretation of the Prophecy. By HENRY GIRDLESTONE, A.B. Rector of Landford, Sarum. Romsey: Gray. London: Hamilton, Adams & Co. Pp. iv. 52.

A TRACT, displaying great zeal and research, and when carried out in the author's original plan, will be a most useful auxiliary in the study of the Apocalypse.

The Notes of the Church, as laid down by Cardinal Bellarmine, examined and confuted, in a Series of Tracts, written severally by

Archbishop Tennison,

Bishop Kidder,	Dr. Clagett,
Bishop Patrick,	Dr. Scott,
Bishop Williams,	Dr. Thorpe,
Bishop Fowler,	Dr. Payne,
Bishop Stratford,	Dr. Linford,
Bishop Grove,	Dr. Resbury,
Dr. Sherlock,	Dr. Freeman,

London: Holdsworth. Pp. x. 68.

"THE present number," says the editor, "which forms the introduction only to these Tracts, was written by the famous Dr. Sherlock. He at first merely designed to give a refutation in general to Bellarmine's 'Notes,' or proofs; but there came out an elaborate pamphlet, under the highest Roman authority, as a reply. To this he published a rejoinder, which he has called a 'Vindication,' and in which he scourges his illogical adversary in the most commanding fashion."

Republications of this character are especially called for at this day. The

emissaries of popery are indefatigable, and indefatigable must the friends of the Protestant cause be. The number before us came so late to hand, that we cannot do it all the justice we could wish. We can say, however, that it is got up in the first style; and the illustrious names, from whose writings the subsequent numbers are to be composed, bespeak for it an enduring popularity, which the design of the work ought to commend in a Protestant's community.

Ancient Christianity, and the Doctrines of the Oxford Tracts. By the Author of "Spiritual Despotism." London: Jackson & Walford. Dublin: W. Curry, jun. & Co. Pp. x. 132.

WE have been favoured with a sight of the Preface of this pamphlet, which promises to be one of the ablest works elicited by the Oxford Tract Controversy. The subjoined extracts will, we are quite sure, justify us in expressing this opinion; and as it is our intention to enter fully into the merits of the question, in an early number, we shall only add, that the testimony of the distinguished Author of "Spiritual Despotism" in favour of the Established Church, appears to us highly important and valuable at the present crisis.

"As this controversy affects, in a peculiar manner, the welfare of the established episcopal church, it seems as if it should be demanded of those who engage in it, that they can profess a firm conviction in favour of the principle of religious establishments, and of episcopacy; as well as a cordial approval of liturgical worship, and specifically of that of the established church. On this ground then, my deliberate opinions are such as to allow of my fairly entering the lists.

"There is however yet a ground on which I feel that a rather peculiar advantage, in relation to such a controversy, belongs to me; and it is the circumstance of my personal independence of the established church, and

of my absolute exemption from the influence of any indirect motive for thinking, or for professing, thus or thus, in any question affecting its credit and welfare. As a layman, I have no secular interests at stake. I have nothing but truth to care for. And, moreover, my actual connexion, by education, and otherwise, with dissenters, may be accepted as giving to my decisive opinion in favour of the established church, the value, whether more or less, that may attach to principles that have resulted from serious reflection. And I will here take leave to remind you, my dear Sir, that, in declaring myself some years ago, on this side, I did so with a freedom of remark, in regard to the church, which precluded my winning any favour from its staunch adherents, or public champions. In fact, and I hope you will allow me on this occasion to make the profession, my convictions, on this subject, have been so powerful and so serious, as to put out of view every personal and secondary consideration."—Pp. viii.

"It now only remains for me to disclaim every hostile or acrimonious feeling towards the accomplished, and, I have no doubt, thoroughly sincere writers of the Tracts for the Times. If compelled to range myself among their opponents, I owe them no grudge; and am very ready to admit the importance of the services they have rendered to the church, in reviving some hitherto slighted principles; and particularly, in bearing a testimony, with great ability, against modern rationalism. I admire moreover, and would fain imitate, the mild and christian temper in which, for the most part, they write; and should deeply regret the inadvertence, should it appear that, in any instance, I have allowed an expression to escape me, that might seem to carry an unpleasant and personal meaning, or to be more pungent than the serious import of the argument would have demanded."—P. ix.

A SERMON

ON THE SPECIAL PROVIDENCE OF GOD, CONSISTENT WITH THE
ORDINARY COURSE OF NATURE.*

PSALM LXVIII. 33, 34.

Who sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice. Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

THE extraordinary operations of nature, as unusual events are sometimes termed, are here ascribed to the immediate agency of the Almighty. The thunder is said to be his voice; the wars of the elements are described as manifesting his worship and strength. Now, there is an apparent contradiction on this subject, between the language of Scripture and that of human philosophy, which is well worthy of our consideration. Scripture constantly assigns the guidance of human affairs, the regulation of elementary processes, and the daily events and occurrences of the world, to the immediate and special agency of God. For proof of this, if proof were wanted of a fact which pervades the whole sacred volume, we need look no farther than the beautiful Psalms of David. "The earth trembled and quaked: the very foundations also of the hills shook and were removed, *because he was wroth.*" "The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire." "It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder. It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice." "Thou visitest the earth and blessest it: thou makest it very plenteous. The river of God is full of water: thou preparest their corn; for so thou providest for the earth." "The day is thine, and the night is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter." No words can express more clearly than passages like these, the idea that almighty God is not only the author, but the immediate controller of all worldly and material events. That he exerts a special agency, and interposes a direct interference not only in those unusual occurrences which seem of themselves to indicate and even to require the putting forth of his controlling authority, but in the ordinary proceedings and every day events of common life. This is the invariable language of Scripture. God is there described as about our path and about our bed, and spying out, nay directing all our ways. Not a sparrow falls to the ground without his knowledge and his will. Now, as I have said, in apparent opposition to this stands our own experience. For nothing can be more evident even to the most careless observer, than the steadiness and regularity with which the great operations of nature are continually carried on; as if they were constructed on a system with which no external agency ever interfered, and were calculated to go on for ever in the same uniform track, impelled by some innate power which

* Preached in a large town in the north of England, on the Sunday after the late hurricane, Jan. 13, 1839.

required no directing hand to guide it, but was always competent to execute its appointed ends. We trace this regularity most obviously in the great operations of nature, in the periodical changes of the heavenly bodies, in the revolutions of the seasons, in the ebbings and flowings of the ocean, in the rise, progress and decay of vegetable and animal life, and in the invariable sequence of the same effects always arising out of the same causes. In great matters like these, all men know the operations of nature to be fixed and unchangeable. They see that there is no special interference in the direction of them. They calculate upon them with absolute certainty, and are never disappointed. But philosophy shows us that this invariability of nature's working extends even more deeply into the system of the world than thus appears at first sight, and is just as true of the minutest as of the mightiest of her operations. The laws are as fixed and unchangeable which govern the formation of a rain-drop, or the growth and colour of a flower, as those which guide the sun in its course, or retain the planets in their sphere. There is a fixed necessity in every thing which we see around us. All that seems to the ignorant observer to be accident, is in reality, fixed firm as fate. There is no wantonness in the passing breeze; the flying shower is not scattered at random on the earth; but all this apparent irregularity is governed by rules as fixed and certain as that by which a falling stone descends inevitably to the ground. The more we investigate into the secrets of nature, the more do the unchangeable laws by which she is governed manifest themselves to the inquirer. The world shows itself to him as a vast machine, infinitely complicated in its movements, and answering ends far too deep and various for mortal comprehension, but always executing the same tasks by the same processes, and never failing to *complete* the purposes which it was originally designed to discharge.

Here then is no room for special and direct interference from any extraneous power: such interference would at once destroy that uniformity and continuity of action, which we have already pronounced to pervade the whole system of nature; and we could no longer reckon from what is past, upon that which is certain to follow. Is there then any contradiction between Scripture, which says, that every thing which happens is the special work of the hand of God; and our own experience, which shows us that every thing takes place and is governed by fixed and immutable laws? Can it be true that God superintends and directs every minute event that befalls us; and yet that these events occur by unchangeable rules, which never alter as to cause and effect? With man, this is impossible; but with God, all things which do not imply a contradiction, are possible; and this great truth is one of them. Of God alone, it can be said, that he acts by rule, and yet acts freely; the rule itself, the constant sequence of like effects from like causes, arising not from the nature of things, but his sole will and pleasure. We see the sun rise and set every day, and we fancy it to be by some necessary law of nature; yet, whence came that law, except from the Author of nature, by whose constant agency it is kept in operation, and by whose immediate will, every thing that happens, whether in our eyes ordinary or unusual, is conducted and concluded? Laws of nature are in truth nothing but the continued special agency of the Almighty;

so that the evidence of our experience that the order of events is uniform and unchangeable, is perfectly consistent with the Scripture doctrine, that every event that happens is by the special ordination of the Almighty. Every thing is from the will of God.

Now this view of a subject, in itself doubtless a question of great obscurity as well as interest, seems to obviate two erroneous notions of the providence of God in the affairs of men, which, opposite as they are to each other, lead practically to equally dangerous results. The one, which may be called the superstitious view, and which is full of piety as well as truth in its origin, and dangerous only in its excess, is the habit of attributing every event that happens to ourselves, to the special interference of the Almighty. Men who look for providences in the events of their own lives, are sure to see them in the most common and ordinary occurrences. They soon learn to overrate their own importance in the scale of being, and to fancy that many things happen for their sakes, which have infinitely greater and more important ends to serve, than their benefit or injury. Such men see a blessing in every earthly favour, a curse in every adverse circumstance; whereas, they may have been intended as neither one nor the other, but simply as a trial of their christian temper. Success then leads to presumption, disappointment to despair; and men fancy themselves either the favourites of Heaven, or the victims of its chastisements, from circumstances which have happened to them simply in the common course of events, and which should teach them nothing but that God is no respecter of persons, and wishes all his creatures to learn, in whatever state they are, therewith to be content.

The other error, equally dangerous, and perhaps more common, is that of those who take a cold, earthly, and what is falsely called philosophical view of the condition of the world, and who attribute every thing that happens to them, not to the will of God, but to the common course of nature. They observe, and we have shown that they are right in their observation, that the affairs of the universe are governed by fixed and uniform rules, and that every thing that happens, if properly understood, can be explained and accounted for by principles from which nature allows of no deviation. Hence, they conclude, that if the God of nature did at first put this machinery into operation, he has impressed upon it such powers as to enable it to work its own ends without his direct interference or control. It is unnecessary, they conclude, to look higher than the circumstances with which they are surrounded. Nature is all that concerns them, the God of nature having committed every thing to its fixed and known operations: and thus they, in effect, cast off their own independence as spiritual beings, and mix up themselves and their high destinies with the material objects around them, being, to all practical purposes, little removed from the sceptic or the infidel.

As the former error arose from misapplying scripture, so does this arise from misinterpreting experience. The mistake lies in supposing that what happens by a fixed law of nature, does not happen also by the special providence of God: a law of nature being but the will of God displayed in a continuous act. True as it may be that each effect follows its cause by a natural constitution of things, yet that constitution

was impressed upon creation by the direct agency of the Almighty, and requires his continued influence to keep it in perpetual operation, and all is alike to be attributed to the ordination of providence, though he has sometimes graciously permitted us to see how the objects of his will are effected. Suppose a foreigner to our shores and a stranger to our manufactures, were to visit our enterprising town for the purpose of tracing the process by which thread is produced from the raw material of which it is composed. He follows it up from its finished to its incipient state, and finds that the machinery by which the effect is produced, is so admirably constructed, that each part of it is fitted to perform its own task, and also to cooperate with that with which it is connected; so that it can repeat the process for any number of times in succession, and cannot deviate, for a single moment, into the performance of any other office than that which has been especially assigned to it. He finds that no part can be omitted without destruction to the object of the whole. Each contributes something to the result, though of itself it can do nothing. He thus traces it piece by piece, and finds every part adapted to the one great end in view, but all acted upon by some invisible, and to him inscrutable power, till he arrives at last at the central wheel,—which he finds gives motion to all the rest. Now, suppose such an observer, on making this discovery, to exclaim, “The mystery of this complex proceeding is now solved, and I clearly understand the whole matter. I perceive that that untiring wheel is the cause of all the subsequent motion. I acknowledge the presence of a master-mind, and the great exercise of human ingenuity in the construction of that moving power, and in communicating to it its powerful and steady motion; but beyond this I can see little room for human contrivance or superintending care. Motion once communicated, all the rest of the machinery obeys so necessarily the impelling power, that it cannot but produce the end in view, and must rather be assigned to some fixed law of the nature of things, than the workmanship and ingenuity of man.” Who would not at once see the absurdity of such a conclusion? What common workman would not tell him that there was as much design and contrivance in the machinery as in the wheel; and would not assure him that, smoothly as the process seemed going on before his eyes, every part of it was constructed, and required to be anxiously watched over, by the utmost human care and vigilance? And yet, what greater absurdity is there in this, than in the reasonings of him who, seeing the uniform operations of nature, attributes the origin of them, perhaps, to God, but all the rest to general laws over which the Almighty exerts no influence? Is not this to ascribe all to the wheel and nothing to the machinery? The right faith is, that God’s presence is seen and felt in all his works, and that regularity and uniformity appear in them only because they are necessary for answering the ends of his own glory, and promoting the temporal and spiritual welfare of mankind.

These views, on a somewhat intricate subject, seem especially called for by the circumstances with which all our minds have of late been excited, and of which the remembrance is not likely, I trust, soon to pass away. The late storm, with which this neighbourhood more especially has been visited, has left behind it recollections

of suffering to some; and of almost miraculous deliverances to others, which will fail of their best object, if they awaken not in the breasts of us all, the deepest sentiments of piety and humiliation. Who can look back upon the anxious hours of that awful night, without calling to mind the impressions which he then felt, (perhaps for the first time in all their terrible reality) of the power of God, and of the utter helplessness of man. Even the infidel, if he did not believe, must then have trembled; and the good Christian, if ever he felt the value of his faith, must then have experienced it in all its fulness and power! Who, that listened to the rushing advance of each successive blast, and feared it to be of power sufficient to sweep himself and all that he valued from the earth, but must have felt as it died away, that he owed a life to the forbearance of him who checked the tempest in the midst of its fury, and set a bound to the wind as well as the sea, which it could not pass. It would seem that the addition of very little force to the storm, would have been sufficient to annihilate man and all his works; yet that little addition was withheld, and man was permitted to return in the morning to his usual avocations, and to thank God for saying to the angel, withdraw thine hand, when it seemed to be stretched out over our Jerusalem to destroy it. How many, during that awful night, were hurried out of life by death in its most frightful forms! how many endured an agony almost worse than death, in dismal anticipations of its approach, to themselves or their dearest friends! Humanity felt humbled and prostrate under the uncontrollable fury of one of the wildest of the elements; and but for the loving kindness of the Lord, we should have been as Sodom, and should have been like unto Gomorrah. Now, as we have shown two opposite views may be taken of this impressive event, both equally erroneous, and equally opposed to sound christian doctrine. One man, the philosophical infidel, may see in it nothing but the ordinary course of nature, (though even he, during the raging of the storm, must have quailed under its terrors, perhaps with more abject fear than even the most humble-minded of faithful Christians); while another, with superstitious awe, may have considered it almost as a miraculous interference of Providence, and the especial work of his avenging hand. Both are wrong in their extremes, but both are right to a certain degree—it was not only a natural event, but also the will of God. And it was doubtless intended to teach us, by its severity, that the Almighty could so have regulated the course of nature as to make it a curse to us instead of a blessing; and, by checking its fury, to show us that, even in the midst of justice, he still remembers mercy. Let us then learn, by what has occurred, to humble ourselves under the mighty hand of God. All earthly distinctions are at once removed under the infliction of such a calamity as this. All men are levelled in one common helplessness. All alike may cry for help, but none have it in their power to relieve. Is not this, by nature, the spiritual condition of us all? No man may redeem his brother, or make atonement unto God for him. We see, then, in this temporal calamity, a typical representation of the resentment of God against sin; and we see in it, likewise, that there is no real deliverer, either from temporal or eternal death, except the strong arm of the Lord, and the power of his might. Let us learn, then,

always, to have faith in God. He who hath given us his Son Jesus Christ, will with him surely give us all things. The calamities incident to our nature may befall us, and we may be, as we shall be, visited with the visitation of all men; but such calamities will never overtake us unprepared. They will come upon us neither as judgments nor as accidents, but as trials of our faith and patience; and let us always remember, that chastisements like these are intended for the correction of the living, and not for the punishment of the dead. It is not in this way, or in this world, that God executes his vengeance on the wicked. As the good things of this life are no certain marks of the Divine favour, so neither is the withdrawing of them any certain token of his displeasure. No one, then, will uncharitably suppose, that those who have suffered most have been most deserving of the chastisement. Often are the innocent punished (for *they* can fear no evil) that the guilty may be warned. When David fell from his integrity, his people were afflicted. "I have sinned," says he, in his penitence, "but these sheep, what have they done?" "Those eighteen, on whom the tower of Siloam fell, and destroyed them all, suppose ye that they were sinners above all them that abode in Jerusalem? I tell you, Nay," says our Saviour; "but except ye repent, ye shall all likewise perish." That is, what happened to them as warnings to *others*, shall befall those as *punishments* who were deaf to the solemn admonition. Let us, then, apply to our own benefit, the lesson which has thus been read to us. Let us not hope for special deliverances and personal favours, on the one hand, nor attribute all that happens simply and *exclusively* to the ordinary course of nature, on the other; but let us see, in every event of life, the hand of God stretched out in mercy to his people; let us hear his voice, as Israel did, in the thunder and the storm; and let all that may befall us, whether prosperous or adverse, teach us to rely the more firmly on the merits and mediation of Him who hath redeemed us; so that having passed through the waves of this troublesome world, we may finally come to the land of everlasting life, through Jesus Christ our Lord.

R. P.

MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA, ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 99.)

CHAPTER II.

He proceeds now in another way to prove our possession of the power of discriminating between good and evil. 1. *Therefore thou art excusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things.* But, although thus situated, if you had received authority from any one to pass sentence, you would punish the transgressors of the law as guilty, so perfect a distinguishment have you between good and its

opposite. It becomes you then to be aware, that in the very judgment you pronounce on others as sinners, you involve yourselves in the same condemnation, for you have not hesitated to fall into the same transgressions. 2. *But we answer that the judgment of God is according to truth against them which commit such things :* but it is evident to those who think rightly, that by the divine law all who transgress are obnoxious to punishment. 3. *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?* 4. *Or despisest thou the riches of His goodness and forbearance and long-suffering?* We know indeed that in His own due time the righteous Judge will inflict vengeance on every sinner, but you, says he, who are so ready to punish others, and to shut your eyes to your own transgressions, imagine that you will escape the divine tribunal. Not so. God bears with you, and has long-suffering, because He yet waits your repentance, as he subjoins, *not knowing that the goodness of God leadeth thee to repentance.* 5. *But after thine hardness and impenitent heart treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God;* 6. *Who will render to every man according to his deeds.* For since you have an obdurate spirit, and remain still in your iniquity, you are passing against yourself the sentence of punishment, which God in mercy indeed yet delays, but will in the last day set forth, allotting to each a recompense correspondent to their own works.

Well does he adopt the expression, *treasurest up unto thyself*, in order to show, that nothing of ours, whether word or deed, is con-signed to oblivion, but that they who love virtue are laying up for themselves a store of good, and the workers of evil-doing the same (of evil). 7. *To them who by patient continuance in well-doing seek for glory, and honour and immortality, eternal life.* He teaches the difficulties of virtue, and displays its crown, for the *patient continuance in well-doing* is expressive of those difficulties, in that we must persevere in and carry through our virtue, and so expect its crown : but the labour is but for a time, the gain eternal ; and this *eternal* he joins not to the *life* only, but to the *glory*, the *honour* and the *immortality* also, being desirous to illustrate the reward of our good deeds in as many ways as possible. 8. *But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.* 9. *Tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Gentile.*

As with respect to the former party, it was not simply to any chance person, nor to such as follow virtue sluggishly, that he promised those blessings, but to those who are contented to undergo its difficulties and labours, in like manner does he now threaten the heavy denunciations upon sin not to such as are betrayed into it on some chance occasion, but such as determinately pursue it, as is evident from the *are contentious*, the *obey not the truth*, and the *work evil*. Jews and Gentiles equally, says he, he will punish if transgressors, and deem worthy of the crown if zealous after holiness and righteousness. By the *Gentiles* he means not such as had become converts to the divine preaching, but such as had lived antecedently to our Lord's incarnation ; nor to those among them who were idol-worshippers ; but those who, being beyond the Mosaic polity, yet had embraced true piety, and sought after

righteousness, does he promise eternal life. 10. *But glory, honour, and peace to every man that doeth good, to the Jew first, and also to the Gentile.*

He speaks thus, not without a distinct design, but with a view to what follows, where he enters upon the accusation of the Jews. 11. *For there is no respect of persons with God.* 12. *For as many as have sinned without law shall also perish without law, and as many as have sinned in the law, shall be judged by the law.* God, says he, is the Maker of all, and therefore the Judge of all; and the Jews then will he take account of, and condemn, according to the Mosaic code, but those that have never received it, whom he means by the *without law*, and their sin, He will justly punish according to the knowledge of good and evil implanted in their nature. 13. *For not the hearers of the law are just before God, but the doers of the law shall be justified.* For the law was not sent to us to gratify our ears, but to lead us to the practice of what is right.

14. *For when the Gentiles which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves.*

For that the divine law demands such a practical obedience they also testify, who, antecedently to the Mosaic code, exercised themselves in holy thoughts, and adorned their lives with virtuous deeds, and became their own lawgivers. 15. *Which show the work of the law written in their hearts, their conscience also being witness, and their thoughts the mean-while accusing or else excusing one another.* 16. *In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.* He shows that the law of nature was written in their hearts, and that the self-condemnation or self-vindication of conscience was according to truth.

And I think it worth while to illustrate this by some example. When then the admirable Joseph was bringing his plot to bear concerning Benjamin, and attempting to take him for a slave, as if he had stolen the cup, in order to prove the temper of his brethren as it were in the fire, then was clearly manifested the strength of the testimony of conscience. For then they were least inclined to turn their minds to that tragedy, and yet could not but remember the sin themselves had committed two and twenty years before, so that they cried one to another, (Gen. xlii. 21, 22,) that the blood of our younger brother is required at our hands, while Reuben reminded them of his entreaties among them. Agreeably then to this instance may we describe the future judgment and conscience of those who lived beyond the polity of the law, now as pleading their defence, and alleging ignorance, and now again admitting the justice of the accusation, and confessing the equity of the sentence passed upon them. And thus, again, Abimelech, (Gen. xx. 4, 5,) having the testimony of his own conscience, cried to God, "Lord, wilt thou slay an unconscious and righteous nation? Said he not unto me, She is my sister, and she, even she herself said, He is my brother? with an innocent heart have I done this thing."

Having thus then laid down these matters, the holy apostle now turns his discourse to the Jews, and says, 17. *Behold, thou art entitled a Jew, for this title was from of old a general and honourable one, wherefore he says not merely named, but entitled; and retest one, in the law, for thou weariest not thyself, like him who is a stranger to the law, in searching after what is right and fitting in practice, but hast the law itself teaching thee all things plainly; and maketh thy boast of God, as of one, who has honoured thee above all the*

nations on the earth, dignified thee with his especial providence, bestowed on thee the law, and led thee by the prophets. 18. *And knowest the will*, that is, the will of God: *and discernest the differences*, that is, between things which are opposite to each other, righteousness and unrighteousness, justice and injustice, temperance and excess, piety and impiety; *Being instructed out of the law*, for this it is, which was thy teacher in these matters; 19. *And art confident that thou thyself art a guide of the blind, a light of them in darkness*, 20. *An instructor of the foolish, a teacher of babes*. He here points out their arrogant self-opinion, and lays bare the superciliousness they exhibited towards proselytes; *which hast the form of knowledge, and of the truth in the law*, for the divine law has furnished thee with the characters of all these things. 21. *Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?* 22. *Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?* 23. *Thou that makest thy boast of the law, through breaking the law dishonourest thou God?* He shows that they had drawn no benefit from the establishment of the law among them, but being content to pride themselves on its mere letter, and endeavouring to teach others, while by their deeds contradicting their words, so boasted in the law in vain; and he adds a proof to confirm the accusation, 24. *For the name of God is blasphemed among the Gentiles through you, as it is written*; not only art thou not the cause of glory being given to God, but through thee many tongues are excited to speak evil of his name, in that when they witness thy wicked life, they openly reproach the God who hath chosen thee for his own.

Having thus shown that they had taken no advantage from the Mosaic legislation, he turns his discourse to circumcision, and proves that it also is deprived of its object, when separated from the other works belonging thereto; 25. *For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision*. The holy apostle follows in the train of the ancient prophecies, for the God of all says by the prophet Jeremiah, (ix. 26; iv. 4,) "All the Gentiles are uncircumcised in the flesh, but the house of Israel are uncircumcised in their hearts;" and again, "Circumcise yourselves to God;" adding, in order to show what is the circumcision which he speaks of as pleasing to God, "take away the hardened foreskin of your hearts."

Starting from this point, the holy apostle shows that circumcision is idle, if the circumcision of the heart be wanting, for it was instituted in order to that, which if absent the other is of no avail, since it bears but the part of a sign. For where we put gold, or silver, or precious stones, or valuable raiment, we are in the habit of affixing a mark, but, when none of these is within, the inscription of such a mark is idle. 26. *Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?* The law, says he, demands practice; when then thou who art circumcised hast not this, but the uncircumcised has, oughtest not thou justly to be called a sinner, and he receive thine honourable name instead; no longer, according to your reproaches, being named uncircumcised, but rather circum-

cised, as having cut off the evil of his heart. 27. *And shall not uncircumcision which is by nature, if it fulfil the law, judge thee who by the letter and circumcision dost transgress the law?* Worthy of all admiration is the exceeding greatness of the apostle's wisdom, in that it is not the natural, which he opposes to the written, law, but the despised name to the honoured, uncircumcision to circumcision. And this he says is free from blame, for no one is born so of his own choice, but so the Creator formed his *nature*, wherefore neither can any injury arise from thence to such as love virtue; while thou hast received from thine ancestors the sign of circumcision, and hast the law teaching thee what thou shouldst do, and yet in thy works attest contrary to all that the law points at.

Having thus demonstrated that circumcision was given for a sign, and had afterwards become idle, he then proves that neither has the name a *Jew* any advantage, 28. *For he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh; 29. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.* He falls back here upon the testimony of the prophetic writings, which we have above quoted, for "Circumcise" says he, "the hardened foreskin of your hearts."

(To be continued.)

THE CHURCH IN SCOTLAND.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—It will, I feel assured, need no apology to so faithful a member as yourself of our holy Church, whether as an establishment in this country, or as a portion of the church catholic, to direct your attention to a depressed but faithful witness for the truth, whose trials it may be in your power to alleviate, and whose efficiency you may be able materially to promote.

The Episcopal Church in Scotland has been, for a great length of time, struggling against persecution and poverty, and is even at the present day subject to disabilities which tend much to circumscribe her usefulness; inasmuch as our Clergy in this country (from whose sympathy and cooperation she might reasonably expect to derive both spiritual support and temporal assistance) though subscribing the same Articles, subject to the same discipline, officiating according to the same ritual, and participating in the same faith, are not at liberty to open their pulpits for the use of their brother evangelists.

The christian world, however, has a deep debt of gratitude to discharge to the Church in Scotland. The rising branch of the Eternal Vine in the United States looks to her as her spiritual parent; and the people for whom the enthusiastic but erring Wesley consecrated a pseudo-bishop, now enjoy, through the blest ministrations of the Scottish Church, a holy apostolical succession of duly consecrated overseers of the church of Christ.

And not alone in transatlantic climes has she proved her usefulness. In her native soil she has protested *successfully* against the corruptions

of the Papacy, on the one hand, and *faithfully* against the novelties of Presbyterianism on the other. She has raised a voice of testimony in favour of catholic doctrine and catholic practice, which, though subdued, has never been silenced—though restrained, has never been quelled. When public worship was denied her children, and the consecrated house of God was closed against their entrance, the guarded privacy of domestic solitude, and the lofts of ruined stables, and the gloomy recesses of narrow streets and alleys, bore witness to their devotion, and gave a feeble response to the orisons of a persecuted faith; while, to keep within the laws to which, however oppressive, their christian principles demanded their obedience, many of the Clergy have been known to officiate sixteen several times in the course of a single Sabbath!—Well may one of her prelates observe, that “the fact that their communion was not utterly extinguished before forty-two years of such darkness passed away, can only be ascribed to the power of principle cooperating with a sense of duty!”

I should offer my apologies, Sir, for thus intruding upon valuable space in your Magazine; but I have been desirous of explaining to your readers, that the branch of the Church for whose increased usefulness I am so earnestly desirous, has already witnessed a good confession in the service of her Lord. I am happy to add, that brighter days appear to be dawning upon her. Under the authority of a canon passed at the General Synod held last year, a Society has been recently constituted at Edinburgh, under the immediate presidency of the bishops, assisted by many of the Scottish nobility and most influential lay members of her episcopal communion,—numbered among whom I am delighted to find the author of one of the soundest works of modern literature, “The State in its Relations with the Church.”

The objects of this Society are as follow:—viz. 1. To provide a fund for aged and infirm clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties.

2. To assist candidates for the ministry in completing their theological studies.

3. To provide episcopal schoolmasters, books, and tracts for the poor.

4. To assist in the formation or enlargement of diocesan libraries.

Am I wrong, Sir, in assuming that you will gladly give publicity to designs so noble, so faithful, so charitable, and so promotive of *true* christian unity, as those contemplated by this Society? that in you we shall find a ready advocate of the interests of our poor but faithful sister-church in North Britain? and that the cause of truth, as upheld and disseminated by the prayer and preaching of the Church's ministry in Scotland, will be readily subserved by the CHRISTIAN REMEMBRANCE AND CHURCH OF ENGLAND MAGAZINE?

I am, Sir, your very faithful servant,

H. M'K.

London, 14th Jan. 1839.

P.S.—“That every Episcopalian subscribing 10s. 6d. annually, or being a donor of 5l. 5s., or upwards, to this Society, or to the same amount to the episcopal fund, be a constituent member of the Society.”—*Rule V. of the Scottish Episcopal Church Society.*

LETTERS ON PUBLIC BAPTISM.—No. III.
Return to Rubrical Usage.

MR. EDITOR,—SOME time since I endeavoured to draw attention, through the pages of the REMEMBRANCER, to the propriety of administering Public Baptism, according to the Rubric, after the Second Lesson; and adduced my own success in the matter, as some proof of the practicability of such a return to the requirements of the Church.* It may, then, easily be imagined, that I have learned with considerable satisfaction, that in various portions of the Church this very important practice is gaining ground, and seems likely to do so more and more, under the sanction of episcopal authority. I am inclined to think that many amongst your readers will peruse with feelings congenial with my own, the following statements:—

1. The Bishop of London thus addresses his Clergy on this subject:—

"I have to thank the clergy of my diocese for the full and clear answers which they have in general given to my Visitation Queries. I am happy to find from them that the state of the Diocese at large is improving in respect to the residence, &c. &c., the number of worshippers and communicants in the church, and the regular and canonical performance of its offices. In connexion with this last-mentioned subject, I would observe, that many of the Clergy have resorted to the practice, enjoined by the Rubric, of administering the Sacrament of Baptism after the Second Lesson in Divine Service; and that no inconvenience has been found to result from it—at least, none which is not more than counterbalanced by the advantages which must follow from the public solemnization of the initiatory rite of our holy religion in the presence of the assembled congregation. I do not wish to interfere unnecessarily with the discretion of the Clergy, but I certainly am of opinion, that nothing short of a difficulty amounting almost to impracticability, is sufficient to justify a departure from the Rubric in this particular. I am aware that the situation of the font in some churches is such, that a recurrence to the ancient practice would not answer the object of publicity and solemnity: in such cases the proper course is, not to depart from the Rubric, but to remove the font."—*Charge of 1838*, p. 48.

2. The Bishop of Oxford makes these remarks on the same subject:—

After having referred to "the tendency which the Registration Act has to lower the value of the Sacrament of Baptism in general estimation and respect," his Lordship adds; "Meanwhile I am not without apprehension that we ourselves are culpable upon one point, and may be reaping the harvest of past neglect. Why should the Sacrament of Baptism be made less a public ordinance than that of the Lord's Supper? I am happy to observe, by the answers to my inquiries, that in at least half the parishes of this diocese, Baptisms

* My letter on the subject occurs in the CHRISTIAN REMEMBRANCER for February 1835, vol. xvii. p. 105.

take place after the Second Lesson. I beg you to consider whether the plan cannot be generally re-established; whether at least on certain Sundays in the year, if not on all, Baptism may not be restored to its ancient honour and solemnity." The Bishop adds, "I trust that you continue to fill up the parish registers, as you did previous to the passing of the Bills of which I have spoken," (that is, the Registration and Marriage Bills.)—*Charge of 1838*, pp. 16, 17.

Now here we see that the Clergy of two very important dioceses* have a direct injunction and encouragement from the proper ecclesiastical authority, their Diocesans, to return, at least in this case, to rubrical observation. May not then a hope be entertained that they will generally endeavour to comply with the directions of the Church on this head; and that thus—what is by no means unimportant—a uniformity of practice may in some degree be attained on this point? The Clergy also in other dioceses will doubtless take courage from the success which has attended these attempts, and from the approval their brethren have thus received from their Bishops. The object, however, I would remark, should be sought in the most judicious manner possible, in order, as much as may be, to avoid raising prejudices against the practice, which may tend much to impair the benefit to be derived from it. Favourable opportunities should be watched for, to introduce the change, and it should be explained and recommended from time to time in discourses from the pulpit.

With reference to the frequency of the recurrence of the rite in large and populous places, I would observe that possibly it may be desirable to limit the public celebration to some particular Sundays. But then care should be taken, by disseminating right sentiments on the subject, to lead the parishioners to bring their children to be baptized on the particular days fixed for the purpose. The opportunities offered for so doing, as just views respecting Baptism gain ground, may be expected to be rather regarded in the light of privileges not to be neglected, than as something if possible to be avoided. With respect to the selection of the particular Sundays, I may mention, that in one rather extensive parish with which I am acquainted, if I rightly recollect, the practice is, to have the Sacrament of Baptism administered

* I must be allowed to quote one other passage, which in some degree bears upon the subject of improved views respecting Baptism gaining ground. It is taken from one of the Appendices attached by the Bishop of Chester to the Charge delivered to his Clergy last year, and lately published. The Bishop is giving an account of a peculiarly exemplary parish in some part of his diocese. "The population of — consists of about seven hundred souls: two hundred and one are communicants. . . . The attendance on the means of grace may be termed satisfactory. The morning congregation consist of about three hundred persons; and very few, except professed dissenters, absent themselves entirely from church. The attendance at the schools is satisfactory and regular. . . . A degree of scriptural information, and a general interest in the work of the Ministry, have been excited amongst the people; so as to produce habits of thought and inquiry beyond what could have been expected. A certain degree of ecclesiastical discipline has been put in practice in a very beautiful manner, and with scarcely any difficulty. The administration of the Sacrament of Baptism, strictly according to the requirements of the Church, has been made the means of obtaining such an understanding of church membership, as has evidently produced the wholesome results of an intelligent attention to the subject. None but communicants are admitted as sponsors."—*Appendix II, Charge of 1838*, p. 30.

thus rubrically once in every month. The sacrament of the Lord's Supper is also celebrated once in every month. And thus the two only Sacraments are practically shown to be viewed by the Church on an equality.

It seems much to be wished, that at the consecration of new churches, the Sacrament of Baptism might, sometimes at least, (as possibly indeed may in some instances be the case,) be the sacrament selected to be performed on the occasion. If this was done—of course with the sanction of the bishop, beside the interesting and instructive nature of the rite as administered in our Church, which has so much in it to recommend its publicity to those who may be present—the example, so sanctioned and supported, could scarce fail to have a decided influence throughout the diocese in which it may take place.

I am, Sir, yours faithfully,

D. I. E.

ON THE ROMAN BREVIARY.

SECTION I.

MR. EDITOR,—As the wishes of "A Country Clergyman"* have not yet been complied with, it is my intention to address you in a series of letters, explanatory of the history, nature, and contents of the principal Roman-catholic Service Books. The importance of the subject will never be denied by any well-informed member of our Church. These offices not only practically vindicate our Reformers from the charge of causeless innovation, but they also explain many obscure Rubrics in the Book of Common Prayer. As the framework of our Liturgy, they will always command the attention of the antiquary; and they so clearly illustrate the erroneous doctrines of the Romish Church, that they will never lose their value in the eye of the controversialist.

I shall begin with the BREVIARY, which, as your correspondent observes, is totally distinct from the Missal; the latter being exclusively appropriated to the services of the altar, and the sacrifice of the Mass; whereas the former is a collection of Psalms, Prayers, and Lessons, arranged with a view to the devotions of the Clergy, who are obliged, on pain of mortal sin, to recite a determinate portion of it every day in the year: this is generally done in private.

The practice of worshipping God *seven times a day*, is unquestionably of very ancient origin in the Christian Church, and seems to have been founded upon the words of David, (Psalm cxix. 164.) It has been commonly asserted by Ritualists, that the Psalms, Gospels, and Epistles were distributed into the form of a Breviary by Jerome, about the year 368; but however this may be, it is certain that there was no uniformity in this respect before the Council of Trent. In the middle ages, almost every province had a Breviary peculiar to itself;—the Cistercians, and many other religious orders, used forms of their own; and so great a diversity prevailed throughout the church diffusive, that before the Reformation there were in England at least *five* Breviaries—viz. those of Salisbury, Hereford, Bangor, York, and Lincoln. The bull of Pope

* In your January Number, p. 39.

Pius V., prefixed to the Reformed Breviary, also clearly points out the extent of the evil, for he says—"Quin etiam in provincias paulatim irrepserat prava illa consuetudo, ut Episcopi, in ecclesiis quæ ab initio communiter cum ceteris veteri Romano more horas canonicas dicere ac psallere consuevissent, *privatum sibi quisque Breviarium conficerent*;" nor was it till the year 1568 that a remedy was applied. The title of the Reformed Breviary is as follows: "Breviarium Romanum, ex decreto SS. Concilii Tridentini Restitutum, Pii V. Pontificis Maximi jussu editum."

The seven canonical hours were—

1. MATINS, (called also *Uht Song*); this began about daybreak.
2. PRIME SONG, about seven in the morning.
3. TIERS (or *Undern Song*) began at nine A.M. (*i. e.* the third hour.)
4. MID-DAY SONG began at twelve o'clock.
5. NOON SONG began at three o'clock P.M.; *i. e.* the *nones* or ninth hour, for our word *noon* is improperly applied.
6. EVEN SONG, at six o'clock P.M.
7. COMPLINS (*Completerium*), at nine o'clock P.M.

Every professed monk, even although he should be a lay brother,—and all those who are in holy orders, (*i. e.* Bishops, Priests, Deacons, and Subdeacons,)—are obliged, on pain of mortal sin, daily to recite the various Psalms, Hymns, Prayers, and Lessons appropriated to each of these canonical hours:—"Licet sint excommunicati, suspensi, interdicti, degradati, ad triremes damnati; ne ex suo delicto commodum reportent." In the Ninth Session of the Fifth Council of Lateran, it was decreed that benefited clerks neglecting to recite the canonical hours, should forfeit the proceeds of their livings during the time of such omission; and a bull of Pope Pius V. decrees, that for every canonical hour so neglected, the clerk shall forfeit one-sixth of the daily income of his benefice.—*Scram. Theol.* § 1184.

It is, however, considered sufficient if the Psalms, &c. belonging to the day have been recited at *any time* in the course of the twenty-four hours, although the prescribed hours have not been attended to; and the *matins* and *lauds* of any day may be anticipated at the *vespers* of the day preceding.—*Ibid.* § 1185.

When we examine the Breviary itself, we find much that is really excellent and scriptural, sadly mingled with the dross of man's invention. The Psalms of David, Lessons out of the Holy Scriptures, Homilies of the Fathers, and the most beautiful prayers, are "unequally yoked" to trifling legends and idolatrous hymns. The amount of the daily task is, besides, too much for the attention; and the wretched evasions which are *avowedly* resorted to, teach us to abhor a system which would substitute the mere "*form*" for the "*power* of godliness," and in which the vilest casuistry is frequently employed to stifle the voice of conscience. The law which so strictly enforces the recitation of the "*Hours*," tells the priest that there is no occasion for him to observe the external forms of devotion; that if he has commenced with an "*intention*," he need give himself no uneasiness respecting the subsequent wanderings of his mind; and that if he pronounces every syllable, the most rapid utterance will suffice:—rules which would be admirable

if we were "heard for our much speaking," but ill according with that "reverence and godly fear" with which we ought to address the great Lord of heaven and earth. "Nullus locus (says Scram) pro privata recitatione est præscriptus, unde *etiam in loco immundo satisfieri potest nec cæremonie uti genuflexiones cadunt sub præcepto*. *Nimia celeritas, ita ut socius verba non satis possit percipere, ordinarie est veniale nec ad repetitionem obligat*. *Satisfacit huic præcepto qui cum bona intentione incipit et sufficienti attentione superficiali interna et externa pergit orare, licet multas distractiones patiatur*."—*Theol.* tom. 3. pp. 624, 627. The following is exquisitely ludicrous: "Qui caret Breviario vel illud amisit, &c. non tenetur ad illud recitandum; qui vero illud studiose abjecit, illo die quo abjecit peccat, non vero reliquis diebus si priorem voluntatem retractaverit."—*Ibid.* p. 628.

It is well known that at the Reformation the clerical duty of reciting the Breviary was *commuted* by the following Rubric, which is still in our Book of Common Prayer, though it has fallen into general disuse:—"And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause."

I have the honour to be, your obedient servant,

RICHARD HART.

THE ROMISH SERVICE BOOKS.

MR. EDITOR, — A CORRESPONDENT in your Number for January (p. 39) wishes to be furnished with a short account of the various Books of Ritual in use in the Romish Church. I would refer him at once to Bingham and Palmer's "*Origines Liturgicæ*," where a very full and accurate account will be found; and extracts from them are given in the latter in the original Latin, which, with only few and slight modifications, actually make up the Book of Common Prayer. Our admirable Liturgy is little more than the old Services of the Anglican Church translated into English, purified from superstitions, and arranged in a more judicious and lucid order. To copy out all, or the chief parts, which have been thus adopted by our Reformers, would be little else than to turn the Prayer Book into Latin. I, however, subjoin a very brief account of the different Service Books whence our own was taken.

Before the Reformation, as at this day on the continent, there was a variety of different rites and usages prevailing; as we read of the "uses," or customs, of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, &c. in this country; but these, in reality, differed very little from each other, having been all originally derived from the ancient Liturgy of the Roman Church, the origin of which may be traced up to the earliest and purest ages, though in time it has been much corrupted, and its scriptural simplicity destroyed.

The Use of Sarum is that which most extensively prevailed in England, and which has been chiefly followed by the compilers of our

Liturgy. Osmund, Bishop of that see, A. D. 1078, and Chancellor of England, seems to have been the introducer of the few peculiarities of this Service; and from its general adoption, probably, when the archbishop of Canterbury celebrated the Liturgy in the presence of the bishops of his province, the Bishop of Salisbury acted as *Precentor* of the College of Bishops, a title which he still retains.

The *Missal* is the Book of Masses, or Communion-Services; the title of that in general use is "*Missale-Romanum ex decreto sacrosancti Concilii Tridentini restitutum*." This of course is of a date some time subsequent to the Reformation; but those churches, which had been for two hundred years in the possession of more ancient missals, were in certain cases allowed to retain them. From the greater number of festivals with appropriate Collects, Epistles, Gospels, and other peculiar forms of devotion in the Romish Church, besides the very minute and numerous directions, rubrics, and decisions, on all possible sorts of matters connected with the service, (extending to three *very long* and most curious chapters,) the missal is probably *ten times* as large as our own Communion Office would be, if printed in a separate book.

The "hours of prayer" were *seven*—viz. *Matins* (divided into *Nocturns*, or vigils, a service to be used before day-break; and *Lauds*, beginning with day-break); *Prime*, or the first hour, (*i.e.* six o'clock), followed by the *Third, Sixth, and Ninth Hours, Vespers, and Compline*, or *Completorium*, because it ended the day's service. The *Breviary*, consisting of four volumes, one for each quarter of the year, contains the several services for each of the above hours of every day. It seems to have been compiled from the various books in which the services had been before scattered, about the *eleventh* century; and as they were then *abridged*, it obtained the name it now bears. The Romish ecclesiastics are bound to repeat the proper portions every day: but, for convenience, they usually say all the morning services together, any time before one o'clock; and by nicely adjusting the time, occasionally commence the evening services at the conclusion, so as to get over the whole day's devotion at a single task, which thus may be said in somewhat less than an hour.

The *Ritual*, or *Manual*, comprises all those occasional offices which correspond to that part of the Book of Common Prayer beginning with the Administration of Baptism, and which are usually administered by a *priest*.

The *Pontifical* contains those offices only, the administration of which is exclusively confined to *bishops*.

The *Euchologium*, or ritual of the Greeks, like our own "Book of Common Prayer," combines all the Offices of the Church in one volume.

With respect to the absurd ignorance of the assertion, complained of by your correspondent, that the church of Rome had nothing so intolerant as the Athanasian Creed; that Creed was ordered to be sung at *Prime*, every Sunday, by the Use of Sarum, and other English Churches, whence it is derived into our Service. It still is a part of the Romish Office; and will be found in the most common of all the Romish books of devotion in this country, viz. Bishop Challoner's "Garden of the Soul."

G. C.

THE SERVICES OF THE CHURCH.

[The following address has been extensively circulated in a large parish in the neighbourhood of London with great success; and, with the subjoined letter of the Bishop of Norwich, deserves the serious consideration of the Clergy.]

"The attention of the inhabitants of this parish is earnestly directed to the necessity of a more strict compliance with the salutary injunctions of our Church, which, amongst other things, expressly forbid 'any parent to be a godfather or godmother for his or her own child;' and which, it is much to be regretted, is too frequently overlooked; thereby defeating the original and excellent intention of the framers of the Liturgy, which contemplated a provision for the spiritual welfare of the infant in case of the neglect or removal of either parent by death. The sponsors also are particularly requested to give distinct responses to those questions specially addressed to them, and are reminded that an attendance on the previous services of the Church is highly commendable.

"Further, on the subject of Baptism, a misapprehension seems extensively to prevail in this, as well as in many other parishes; namely, that the mere act of *Lay Registration* admits the infant to the privileges of the christian covenant; it cannot therefore be too generally made known, that the Clergy are *forbidden by law* to read the Service for the Burial of the Dead over any person who shall happen to die unbaptized, and consequently that every Clergyman is bound, by his canonical oath, to *refuse christian burial* in all those cases where he is not satisfied that the persons have been duly baptized with water, and in the name of the Father, and of the Son, and of the Holy Ghost.

"With respect to the Churching of Women, it is strongly recommended that more attention be paid to the very appropriate injunction respecting the reception of the holy communion in 'the courts of the Lord's house, and in the presence of all his people.' And in order to secure regularity in the performances of all the services, due previous notice should invariably be given to the Clergyman; especially with respect to funerals, since in a large parish the visitation of the sick, and other official duties, fully occupy the time and attention of the ministers, and make a regularly organized plan absolutely necessary for a satisfactory discharge of the pastoral office."

BISHOP OF NORWICH'S ADDRESS TO THE OFFICIATING CLERGY.

"Palace, Norwich.

"MY REV. FRIENDS,—Representations have been so frequently made to me by the Clergy, respecting a custom which I am given to understand prevails very generally, not only in the city, but in several other parts of the diocese, namely, the substitution of the office of Private Baptism for that which by our Liturgy we are expressly ordered to use in churches; and also the frequent omission of a considerable portion of the Funeral Service; that on both these points I feel myself called upon to express my opinion.

"With regard to the first, it is obvious that no Clergyman can be justified in thus acting in direct opposition to the Rubric, which expressly disallows the use of the short service, even in private houses, 'unless upon great and reasonable cause and necessity,' such as dangerous illness, &c. &c.; and also demands that children which are 'after this sort baptized, if they afterward live,' shall be 'brought into the church' for the completion of the rite.

"The only apology for the administration of this short service, is founded on the supposition, that the children will be brought again and received into the church; but if I am rightly informed, this initiatory process has been so long considered as sufficient, that by far the greater portion of the population of this city, and of the districts in which this custom prevails, have never been fully received, according to the appointed form, as members of our Church, and thus the sacrament of baptism is administered without those impressive accompaniments which were designed, and have always been held especially needful, to explain and enforce its use and meaning.

"Amongst other evil consequences to be deprecated, it may be remarked, that this irregular practice renders null and void those questions of the Church Catechism, which refer to the name given by sponsors, whom the majority of the children in our parochial schools never had, and to vows and promises which were never made for them; an inconsistency which, while it places the Clergyman in the painful position of asking questions to which he knows the answers must be false, cannot fail to give the children the impression (if they think at all), that the words they are taught to repeat are mere forms, with which they have no present concern.

"I am aware that there exists a considerable difficulty in finding persons competent and willing to undertake the office of sponsors, and which has of course increased in proportion to the long neglect of the ordinance; but I would suggest to you, whether this obstacle might not be gradually lessened by an earnest and zealous endeavour, on your parts, not only to enforce the full Baptismal Service, but to explain its original intention and practical use to your respective flocks; whether this would not be a likely means of rousing a feeling of christian sympathy, much to be desired amongst neighbours and relations; and whether, as ministers of the Church, we are not bound to do all that in us lies to restore the spirit that has departed from her ancient forms, so long as those forms remain the established order of our Church.

"The omission of the Psalms and Lesson in the Funeral Service is also in violation of the Rubric, which enjoins the reading of the whole service. It deprives the mourners of the consolation and benefit of hearing a most solemn and appropriate portion of Scripture, under circumstances calculated to give it impressive effect: and further, there seems a peculiar impropriety in making any distinction between rich and poor, at the moment of all others when such distinction should be forgotten. Yet this is an obvious conclusion, so long as the length of the service is proportioned to the amount of fees paid.

"Believing as I do that both these omissions have been very painfully felt by many of the Clergy, and that the authority of their diocesan

will be welcomed by them as the means of breaking through a bad custom, and of returning to established regulation, I gladly take the opportunity of expressing sentiments which, I hope, may lead to the removal of abuses injurious to the character of our Church, and to the usefulness of her services.

"I remain, yours faithfully,

"EDW. NORWICH."

CHURCH SOCIETIES.

MR. EDITOR,—There can be no question that the Christian Knowledge, the Church Building, and the Gospel Propagation Societies, ought all to receive, in some way or other, the support of every member of the Church of England; nor can we doubt that the exertions of all three Societies collectively, are necessary to ensure the attainment of the ends of any one individually.* But, nevertheless, as opportunity occurs of advancing the cause of any particular Society, such opportunity ought immediately to be embraced without waiting for a fitting occasion of urging at one and the same time the combined claims of all; and I am persuaded that, in practice, this will be found not only the easiest, but likewise the most efficacious method of proceeding which we can adopt. The Queen's Letter in favour of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL, has, I believe, by this time, been read in all the churches of the country: and now that people's attention has been directed to the subject, and their minds have, in some measure, been opened to its importance, a happy opportunity is afforded of following up the promulgation of the royal epistle, by the quiet, but general institution of PAROCHIAL ASSOCIATIONS, and the preparing for the preaching of periodical recommendatory sermons in connexion with them. This course has, indeed, been taken with great success in many places; but, with almost a solitary exception, whatever has been done for the Society, congregationally and parochially, has been done *out of London*, for in London alone an extraordinary indifference respecting it seems to prevail. It is chiefly on this latter point, Mr. Editor, that I wish to offer a few remarks.

Taking the whole circuit of the metropolis, and going to the extent of many miles from its centre, there are, I believe, only seven† associations in aid of the Society; and in the capital itself there is only one.‡ Now, surely there must be something wrong in this. The Society either is entitled to the warmest support of churchmen, or it can lay claim to no support at all. If, upon just grounds, it ought to be supported, why, we may ask, is it neglected—and neglected, too, in such a quarter, and to the almost exact extent to which it ought to be supported? If, on the other hand, the Society be unworthy of public patronage, why are not either its incapacities removed, or fitter channels opened in which christian charity may flow towards the distressed objects for which it professes to care? But, so far from the

* CH. REM. 1837, p. 111.

† Barking, Blackheath, Beckenham, Clapham, Eltham, Hackney, and Hornsey.

‡ St. Botolph, Bishopsgate.

Society being ill-adapted to the prosecution of its professed objects, it is admitted on all hands, that it is a wise and active, and has been a successful, agent in the propagation of the gospel. Testimony to this effect is abundantly afforded by the venerated names of Coleridge, of Lipscombe, of Inglis, of Wilson, of Broughton, of Mountain, and of many others, who are moving in their respective spheres in the world's wilderness, scattering good seed, and publishing peace. Nor yet has the testimony of departed worthies been wanting to the wisdom of the Society's proceedings, and the success of its operations. Without adverting to the long list of eminent men who have stood its advocates from year to year for upwards of a century and a quarter, the mention only of Middleton, Heber, Stewart, Swartz, and Rottler, as identified with its interests in our own times, is surely enough to recommend it. To say nothing, either, of the "epistles" which it has been instrumental in inscribing on the "fleshy tables" of many a grateful heart, were we permitted to point to no other monuments of its zeal and liberality, than the church in the United States, Bishop's College, Calcutta, and the Missions in Southern India, the exhibition of these is abundantly sufficient to recommend it to the affectionate regard of every true and grateful churchman. They are deeply interesting questions; then why is this,—the accredited and devoted Missionary Society of the Church, suffered to languish upon an income of only a few thousands a year? Why are apparently respectable churchmen in the metropolis so lukewarm in its cause, and so much less zealous than their less affluent brethren in many country towns and country villages? Why are humbler members of the Church, who are placed in the metropolis, less ready to throw their mites into the treasury of the Society, than their brethren in the same walks of life who reside in provincial districts? Why are its high claims so little understood, and so unduly appreciated? We are bound in charity to believe that a majority of churchmen, of all ranks, in London as well as elsewhere, would gladly cooperate with the Society, if they were only encouraged to do it; and that if its sacred claims were periodically set before them by the ministers of God, and in the house of God, they would want little inducement to the discharge of those obvious branches of christian duty which the Society, as the handmaid of the Church, undertakes, but which individuals, as such, are utterly incompetent to fulfil. And, to stimulate us to exertion, we should consider that every effort we might make to dispense the knowledge of the truth to those afar off, would naturally react upon ourselves, and lead us to commiserate the condition of many who are "ready to perish" in our own parishes, streets, and lanes, and even at our very doors. And we should bear in mind, too, that many a nominal Christian among ourselves might be led, under grace, to think seriously of his own condition, and to "cry mightily unto God," were he to see infidels and heathen cared for, and means used to bring them to a sense of the value of their souls, and work out their salvation. Nor should we fail to consider, that, by engaging in this work and labour of love, we should refresh the heart of many a tried and faithful servant of Christ, confirm the faith, if it so please God, of many a weak and wavering one, and contribute not a little to the promotion of CHURCH UNION—an object in which the well-being of every christian community is so

deeply concerned. Nor, in estimating the advantages of well-directed and duly authorized missionary effort, should we overlook the silent but legitimate influence which it would exert upon our *governors*. There is much of truth in the observation, that "with a few honourable exceptions, statesmen are too prone to care for none of these things; they do not love the church of Christ for the sake of her Lord, neither in general are they decidedly hostile to her, save when some holy rule interferes with their own selfish purposes."* Now, as respects the colonial churches, we are justified in concluding, that if we were to manifest a more jealous regard for their prosperity and enlargement, the administrators of public affairs, so far from doing any thing *inimical* to their interests, would feel called upon to *cherish and protect* them. And if they should not be the men to do this from higher considerations, even motives of policy and expediency would impel them to it, were they only to see rich and poor sympathizing with the trials and privations of their distant Protestant brethren, and each man sending over his contribution to relieve their spiritual wants. How truly important, then, is it, even in this point of view, that the Church should plainly declare her mind, and manifest the depth of her sympathy by the tenor of her outward demeanour.

Nor, again, should we omit to consider, that the fact of the Society's interests not being duly consulted by the inhabitants of the metropolis, is not only a proof of their neglect of duty, but has likewise a tendency to diffuse a feeling of apathy, suspicion, and irresolution, among the members of the Church throughout the land. Whereas, were London churchmen actuated by a better spirit, they would impart a mighty and generous impulse to their brethren in the country, to the stimulating their zeal and love, and to the great strengthening and extending of the church of Christ in general, and of our own branch of it in particular.

I trust, Mr. Editor, I have said enough to fix attention on the important point, that it is peculiarly the duty and the interest of metropolitan churchmen to espouse the cause of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL. They need not be afraid that the funds of parochial schools, or other local charities, would be impaired, or that those of the Church Building, and Christian Knowledge Societies, would be otherwise than beneficially affected by their so doing; nor, again, need they fear that *special* collections under future Queen's Letters would be less in amount than they have hitherto been; on the contrary, there would be good ground for believing that they would be much greater. "The liberal soul shall be made fat," and "he that watereth shall be watered also himself," are promises upon which we may, and ought, implicitly to rely. We should remember, also, that "God is able to make all grace abound toward us; that we having all-sufficiency in all things, may abound in every good work." As a case somewhat in point, the following passage from the First Report of the Committee of the London Churches Fund, may be cited:—"Previous to the establishment of the fund, an apprehension was entertained by some that it

* Wilberforce's Parochial System.

might prove injurious to the interests of the 'Incorporated Society for promoting the Building and Enlarging of Churches;' more especially as a King's Letter for a general collection in behalf of that Society was issued at that time. But it is a source of peculiar satisfaction to the Committee to be able to state, that these apprehensions have proved entirely groundless. Not only was the collection under the King's Letter considerably more productive than usual, but, in general, the last year of that Society's operations has been the most successful which it has yet experienced; and there is reason to believe that this is but an instance of the beneficial influence which the raising of this fund has exercised over the operations of others engaged in the same sacred cause."

Seeing, then, that the spiritual prosperity of individuals, the well-being of the Church of England, and the enlargement of the church of Christ, are all intimately connected with the energy displayed by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL—and seeing that the general efficiency of that Society is greatly dependent on the efforts made in its behalf in THE METROPOLIS, let metropolitan churchmen, without further delay, earnestly engage themselves in its service; let the reading of the Queen's Letter be succeeded by the immediate institution of parochial committees; let the Society's deeply interesting reports be universally read and circulated; let each clergyman, and each layman, in his station, labour to further its views, and extend the sphere of its operations; let zeal, sobriety, and perseverance, characterise the proceedings of its advocates, and be united to promote its good designs; let no one for a moment suppose, that, because objects of charity exist immediately around us, our indigent brethren at a distance have no claim upon our sympathy, or that their heathen neighbours stand in no need of the friendly offices of the christian church, in order to their conversion; but rather let EACH MEMBER of the Anglican branch of the catholic church, bearing in mind HIS OWN deep responsibility, resolve to do what he can in the charitable work; let him deem no object of christian enterprise too high for him to reach, if with prayer and perseverance he strive to reach it *lawfully*; let him "give, looking for nothing again," but remembering, for his encouragement, "that a cup of cold water only, given in the name of a disciple, shall not lose its reward;" let him cultivate a temper the reverse of that which would exclaim, "To what purpose is this waste;" let him *cast his bread upon the waters*, and believe God's word, that *he shall find it after many days*.

X.

THOUGHTS DURING THE LATE STORM.

WHAT awful, startling sounds assail my ear!

'Tis not the crash of thunder;—but the blast

Of mighty winds, that mark the closing year,

And tell how rapidly that year has past.

'Tis but as yesterday that spring-flowers bloom'd,
 And choirs of feather'd songsters pour'd their lay,
 And scented summer-gales the air perfum'd :—
 All nature beam'd delight the live-long day.

But soon—alas, how soon !—those blooms have fled :
 No more are heard around those tuneful strains :
 The falling leaf denotes half nature dead ;—
 E'en now stern Winter claims his right, and reigns.

Yet what these changes all, but Heaven's decree ?
 What, but divine instruction giv'n to man,
 His own life's seasons here display'd to see,
 And learn the ways of Providence to scan ?

In smiling infancy, and rosy youth,
 Bud forth and blossom all the sweets of spring ;
 Life's summer next unfolds maturest growth ;
 Then strength decays, and beauty's on the wing.

But, lo ! in sunken form, advancing Age,
 With measured step and settled look, appears ;
 Revisions of the past its hours engage—
 Sweet peace with God and man its bosom cheers.

And when o'er all that's earthly, and decays,
 Like winter, death its sovereign power extends,—
 Like nature too, humanity repays
 Its loan of life, and to the grave descends.

And there for ever must it lie—nor rise
 To life restor'd—nor God's works glad survey ?
 No more with grateful rapture view the skies
 With light refulgent from the orb of day ?

Shall genial glowing spring revisit earth,
 And slumbering nature start to life again ;—
 And man, her last best work, have no new birth
 Vouchsaf'd—but rest of life and hope remain ?

Such fate forbid, O God of truth, of love !
 Eternal Spirit, that a living soul
 Into the human frame didst breathe, and prove
 Creation subject to *thy will's* control !

Parent of good ! canst thou have doom'd that race,—
 With faculties preeminent endued,
 To their Great Cause thy marvellous acts to trace ;
 Though fallen once, by mercy yet renewed,—

To sink for ever ? No : that gracious Lord,
 Who over death could victory obtain,
 To thee, O trembling mortal, in his word
 The pledge hath seal'd, *that thou shalt rise again.*

The resurrection and the life, He came
To the redeem'd and faithful to ensure ;
To all, glad, joyful tidings to proclaim,
And pardon for a sinful world procure.

Beside the bed of pain His *Spirit* stands,
Religion's balmy comforts to impart ;
Alarms and doubts disperse at His commands ;
Hope, at His word, revives the sinking heart.

Then faint not, Christian ! let not death dismay,
Whene'er the summons to depart shall come :
Beyond his shadowy valley lies the way
That safely leads to thy eternal home !

K.

EXTRACT FROM THE LAST PRAYER, ADDRESS, AND DYING
WORDS OF ARCHBISHOP CRANMER, MARCH 21, 1556.

"Thou didst not give thy Son, O heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner return to thee with his whole heart, as I do here at this present."

After this he said, "I beseech God, grant me grace, that I may speak something at my departing, whereby God may be glorified, and you edified."

He then repeated the Apostles' Creed, and declared his belief "in every article of the Catholic Faith, every word and sentence taught by our Saviour, his apostles, and prophets, and in the New and Old Testament."

"And now," said he, "I come to the great thing, which troubleth my conscience more than any thing that ever I said or did in my whole life—and that is, the setting abroad writings contrary to the truth, which now here I renounce, and refuse, as things written with my hand contrary to the truth I thought in my heart, and written for fear of death, and to save my life, if it might be. . . and forasmuch as my hand offended, writing contrary to my heart, my hand shall be first punished therefore ; for may I come to the fire, it shall be first burnt."

—The Papists reproached him for this revocation of what he said, to whom he replied—"Ay, my masters, do not take it so—always hitherto I have been a hater of falsehood, and a lover of simplicity, and never before this time have I dissembled ;" and with that he wept.—They then brought him to the spot where Ridley and Latimer had suffered. As soon as the flame arose, he held his hand out to meet it, and retained it there steadfastly, so that people saw it sensibly burning before the fire reached any other part of his body ; and often did he repeat with a loud and firm voice, "This hand hath offended—this unworthy right hand." Never did martyr endure fire with more constancy : no cry was heard, but that of Stephen, "Lord Jesus, receive my spirit !"

How can these extracts be better closed than by these words from the last prayer of Edward the Sixth, "Oh, my Lord God, defend this realm from Papistry, and maintain thy true religion."

ON PROPHECY.

MR. EDITOR,—In most works on Prophecy which I have read, there is this remarkable desideratum, viz. an application of prophecy to America and Eastern Asia. If the completion of 1290 days be as near as Mr. Irving surmises, nothing but a miracle can convert the American Indians in the north and south, the Chinese, Tartars, and Hindoos. One thousand eight hundred and thirty years have not sufficed to christianize Europe and Africa; though I grant all the increased powers which mechanical improvement can and does administer, nothing, I repeat, short of a miracle can do what he speaks of in so short a time. The question consequently arises, Will the Almighty be pleased to work such a miracle?

The fact is, that all improvements in civilization and religion have uniformly flowed westward. The Jewish religion originated in Judea, and was stationary there for 4000 years; whilst arts, sciences, and false religion, flowed all over Europe, and the north of Africa. When our Lord and Saviour came on earth, he came on the same land; but neither did his religion go against the stream, hitherto flowing. It did not spread as from a centre, but it has flowed westward, also, in a slow, but sure course.

Reasoning, therefore, *à priori*, we may suppose that it will next visit America; thence, proceed to China, and the vast heathen population of Asia; when having come to the spot whence it set out, the work will be accomplished, and the kingdoms of the world become the kingdom of God and his Christ. I speak this vaguely; the idea has long dwelt in my mind; and, if it should arouse any of your readers to a more appropriate application of prophecy than appears to me now to exist, when Europe alone is made the theatre of it, I shall be amply gratified. X.

 OXFORD TRACTS.

SIR,—The Morning Post of this day has given an abstract of the doctrines held by the Oxford Tract writers; among them I find the following.

The honour paid to images is *dangerous* in the case of the *uneducated*, that is, of the *greater portion* of mankind. Now the worship paid to images has generally been acknowledged to be one of the foulest corruptions of Popery; are we then to be told that this is merely *dangerous*, and that too only in regard to *one* part of mankind? that the educated class are to bow down to senseless and lifeless images, while the ignorant are to be restrained from doing so, when we see the awful warnings given in the Bible, again and again, against any bowing down whatever to the works of men's hands? In truth, I would advise these writers to read the Homily against Peril of Idolatry, and Archdeacon Daubeny's Protestant's Companion, who, though a high Churchman, and a very clever man, was certainly no papist, nor a semi-papist, and who would have been sorry indeed to have lived to see such mealy-mouthed opposition to Popery made by members of the Church of England.

I am, Sir, your obedient servant,

ANGLICUS.

LAW REPORT.

No. LXIII.—TITHE COMMUTATION.—BAIL COURT, QUEEN'S BENCH.

BEFORE MR. JUSTICE PATTESON.

LAST DAY OF TERM, JAN. 31, 1839.—THE QUEEN v. THE TITHE COMMISSIONERS.

SIR WILLIAM FOLLETT applied to the Court for a *Mandamus*, commanding them to cause evidence to be heard, as to the value of the Tithes in a parish called Tarrant Gunville, in the county of Dorset, (which living is in the gift of the Master and Fellows of University College, Oxford.) The application was made on the part of the Rector, the Rev. John Watts, and who stated that he had entered, with the principal Landowner of the Parish, James John Farquharson, Esq., into a composition of a peculiar kind. According to this agreement the Landowner, besides the money to be paid under the composition, was bound to furnish and deliver at the parsonage House four *good* loads of wheaten straw, and was also bound to bring a certain quantity of coals from the town of Poole, and to do other things which very much increased the value of the composition beyond the mere amount of the rent charge agreed to in exchange for the Tithes. The Act of Parliament had directed that the Commissioners should settle the value of the Tithes at the average of the seven years preceding 1835, and directed that where there existed a composition that should be taken as the average annual value, provided that where notice should be given to the Commissioners of any circumstance which had the

effect of preventing the composition from being a correct representation of the average value, it should in that case be in the power of the Commissioners to increase the amount of the compositions, by a sum not exceeding one-fifth the amount. The statute had also provided that a report to be presented to Parliament by the original Tithe Commissioners, should have the same force and validity as if it had been enacted in Parliament, and that Report had recommended that, whenever the Assistant Commissioners were under any difficulty about ascertaining the value in any parish, they should receive evidence of compositions and voluntary commutations in neighbouring parishes similar in quality and position, to assist them in ascertaining the value of the parish in question. All the circumstances which have been mentioned existed in the present case, but the Assistant Commissioner refused to take into consideration any reference to compositions and voluntary commutations in neighbouring parishes.

Mr. Justice PATTESON considered that the refusal of the Commissioner to act on the recommendation of the report was in substance a refusal to obey an Act of Parliament. His Lordship therefore granted the rule.

MONTHLY REGISTER.

PROGRESS AND PROSPECTS OF THE CHURCH.

SIR HENRY WHEATLEY has transmitted to the Rev. H. M. Wagner, Vicar of this parish, the sum of 50*l.*, being her Majesty's donation to the fund for building the church of St. John the Evangelist, situated on Carlton Hill, Brighton.

We observe with much pleasure that a number of gentlemen are actively exerting themselves to procure the building and endowment of a Chapel of Ease in the parish of Holbeach, Lincolnshire, where additional facilities for public worship are very much required by a numerous and increasing population, some of whom reside more than twelve miles from the parish church. The Duke of Somerset has given an acre of land for a site for the proposed Chapel, and the Lord Bishop of the diocese has given the splendid donation of 800*l.*; in addition to which, W. E. Tomlin, Esq., of Riby, has contributed 300*l.*; Rev. J. Morton, Vicar of Holbeach, 100*l.*; Rev. Richard Doda, Rector of Fleet, 200*l.*, &c. &c.

A subscription has been set on foot to obtain funds for the erection of an Episcopal Chapel in the hamlet of Burton, in the parish of Winfrith, Dorset. This retired hamlet lies at a distance of more than two miles from the parish church, which is of itself insufficient to accommodate the population living in its immediate neighbourhood. The subscription list already promises well; and we understand that the fact of the hamlet being regularly visited twice a-week, by the popish priest of Lulworth, as a fair field for the propagandism of his church, and in which he has already made some converts, has given a stimulus to the subscriptions, which we hope will be permanent. One lady, who had entered her name for 5*l.*, on learning this circumstance, at once augmented her subscription to 30*l.* This is an example worthy of extensive imitation.

NEW CHURCH AT PLYMOUTH.—That excellent and zealous clergyman, the Vicar of St. Andrews, Plymouth, has, with the aid of other friends of the Church, taken measures for the erection and endowment of a Chapel of Ease in the populous and important parish over which he presides; and we are happy to say that the subscription for accomplishing this most desirable object already amounts to nearly 2700*l.*, including a grant of 1000*l.* from the Commissioners for Building Churches, one of 500*l.* from the Incorporated Society, and one of 500*l.* from the Diocesan Society. The sum required, including 1000*l.* for an endowment, is 5000*l.*

A liberal subscription has been commenced for the erection of two new Churches, at Haugh End and Mytholmroyd, in the chapelry of Sowerby, Halifax. A valuable site, estimated at 700*l.*, has been given near Haugh End, for a Church, School, and Parsonage-house, by Robert Stansfield, Esq., of Field House. Towards the fund for the two Churches, 100*l.* has been given by each of the Misses Hawden; Mrs. H. Priestley, 50*l.*; Miss C. Hawden, 50*l.*; Miss Greenup, 100*l.*; Mr. G. Hawden, 50*l.*; Rev. W. H. Bull, 100*l.*; and W. L. Rawson, Esq. has presented 50*l.* to the Diocesan Society.

The late Countess Dowager of Rosse has left the sum of 6000*l.* 3 per cents.; the annual dividends to be applied towards erecting or repairing Episcopal Chapels, and assisting in the education of young men for the Episcopal Church in Scotland. In the application and distribution of this fund, the trustees are instructed, *cæteris paribus*, to prefer the Highlands and Highlanders, the islands of Orkney and Shetland being included.

Lord Dynevor has, with a liberality worthy of his moral worth and high standing in society, expressed his intention of building an additional

church in the parish of Llandilo, at a place called Cwn Amman, at his own expense; and the vicar is collecting subscriptions towards its endowment, and the erection of a residence for the clergyman.

The Marquis of Waterford subscribed 100*l.* to rebuild the church of Carrick-on-Suir, for which the parishioners presented him with a beautiful white marble figure of Lord Tyrone, one of his ancestors, which lay in the old church more than a century. The Marquis has transferred the monument to the church of Clonegam, on the demesne of Curraghmore.

At a special meeting of the Worcester Diocesan Church Building Society, a grant of 500*l.* was made towards the erection of a new church in the parish of Broadway, and a grant of 50*l.* towards erecting a chapel of ease in the district of Abbot's Lench, in the parish of Fladbury.

BIRMINGHAM TEN CHURCHES FUND.—Reports have been received from several of the districts in course of canvass, and the total amount subscribed exceeds 18,000*l.*—The offer of a site for a church, with a donation of 200*l.*, has been made by Mr. R. Benton, of Nechell's Park.

Mrs. Milward has contributed the munificent donation of 1000*l.* towards the endowment of the new episcopal chapel of St. Clement's, Hastings.

The subscriptions of the Hadwen family of Dean House, in Sowerby, towards the Society for the Increase of Church Accommodation and the Endowment of Churches in the Diocese of Ripon, amount to near 400*l.* This is a noble example from one house, and which we hope to see followed.

A new church is intended to be erected at Hillfield, in Trinity parish, Coventry. One gentleman has given 2000*l.* towards this object, and another has offered a piece of ground on which to erect the building.

The Goldsmith's Company, at their own expense, are about to erect a new church, adjoining their almshouse at East Acton, for the accommodation of the Company's numerous tenants, and their aged poor in that establishment. The Bishop of Lon-

don, as lord of the manor, presents them with a ring of bells and an organ.

The Rev. T. Gisborne, M.A., Prebendary of Durham, has given 200*l.* towards the endowment of Holy Trinity church, Darlington.

Lord Ward has subscribed 200*l.* to the Worcestershire Diocesan Church Building Society, and 300*l.* to that of Lichfield. His Lordship will also erect parsonage houses at Netherton and Cosely at his own expense.

The present Earl of Cardigan has given one acre and a half of land for the site of a parsonage house at Farnley; 50*l.* towards the improvements of the parsonage house at Gildersome, and 100*l.* towards the new church to be built at Stanningley.

It is in contemplation to propose the erection of a second new church at Taunton, to be founded upon strictly ecclesiastical principles. A beautiful and commodious site, some time since promised to the public, will be given for that purpose.

A public subscription has been entered into for the purpose of restoring the ancient church at Denton, near Gravesend. This building, it appears, has been in ruins for near 300 years. W. Knox Child, Esq. has generously headed the subscription with 500*l.*

The Ecclesiastical Commissioners have voted 1200*l.* to erect a church at Askeaton; and 600*l.* to erect a church on the demesne of Lord Muskerry, Springfield, county of Limerick, both on the present sites.

Mr. Haslar Hollist has contributed the munificent sum of 100*l.* towards affording increased church accommodation to the inhabitants of the parish of Lodsworth, near Midhurst.

DIOCESE OF RIPON.—In the Halifax district, the donations for the increase of church accommodation and the endowment of churches, already amount to 4241*l.* 15*s.* 6*d.*, and the annual subscriptions to 141*l.* 4*s.*

The worthy and indefatigable incumbent of the Isle of Portland has made the munificent offer of 1500*l.* as an endowment for a district church for that island, if subscriptions can be raised for the purpose of erecting one.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

THE LATE REV. HUGH JAMES ROSE.—**KING'S COLLEGE, LONDON.**—The subject is the copy of a minute of the council of this institution, in reference to the decease of the late Principal of the College :—"The council, having been informed of the death of the Rev. Hugh James Rose, late Principal of the College, which event took place at Florence, on the 22d of December last, are desirous of expressing the deep concern with which they have received this intelligence, and of recording their grateful sense of the conscientious and efficient manner in which their late lamented Principal discharged the duties of his office, while bearing up against the pressure of an enfeebled constitution and failing health. Valuable as were the services for which this institution was indebted to him, the council are well aware that they formed but a part of those which his great talents, his varied learning, his ardent piety, and his unwearied energy, enabled him to render to the church at large, to the interests of sound learning, and to the cause of religious education."

A subscription has been entered into on the part of the Principal, Professors, Masters, and Students, for the purpose of erecting a testimonial in the College Chapel, commemorative of their sincere regard for the late head of the institution, the late Rev. Hugh James Rose, of their deep respect for his ardent piety and varied attainments, and of their grateful sense of his unceasing solicitude to promote the interests of the establishment.

Name.	Place.	County.	Article.
Biins, C. A.	Malton	York	{ Costly Watch and Appendages.
Birchall, J.	Newbury	Berks	
Bradney, J.	West Pennard	Somerset	Silver Epergne.
Hamilton, J.	Cliffe	Kent	Salver.
Kebble, T.	Bisley and Stroud	Gloucester	Salver.
Paton, A.	Charlton-on-Medlock	Stafford	{ Richly carved Bookcase of old oak.
Tomkins, W.	Barrow	Rutland	
Willis, W. D.	Bath	Somerset	Elegantly-bound Pictorial Prayer-book.
			Tea and Coffee Service.
			Splendid Inkstand.

CIRCULAR FROM THE ARCHBISHOP OF YORK.

The following circular was lately addressed by the Archbishop of York to the Bishop of Durham, as well as to each Bishop within his province :—

"Bishopsthorpe Palace.

"MY LORD, — It appearing, by the returns annually made to the Privy Council, that many incumbents of benefices in the several dioceses within the province of York have not answered the questions transmitted to them at the commencement of every year, and that others have shown, by their answers, that they have been non-

resident without license or exemption, I am desirous of calling the attention of your Lordship, and the other bishops of the province, to the expediency of adopting some effectual method of preventing this irregularity in future.

"The course which I would recommend to your Lordship, and which I intend myself to pursue, for the attainment of this object, is—

"1st. That we should endeavour to impress on the benefited clergy the necessity of strictly complying with the provisions of the act recently passed, by which they are required, within three weeks after the receipt of the questions transmitted to them, to return full and specific answers thereto.

"2d. That we should, without delay, ascertain whether any incumbents under our jurisdiction are non-resident, according to the meaning of the act, and proceed, if there should be occasion, to call into residence, by monition, those who may be found in this situation, and to punish them for past non-residence.

"The effect of the proposed inquiry will be to do away with such cases of non-residence altogether; and the only cases which will then remain are those of wilful non-residence, in respect to which it is clearly our duty to exercise, in every instance, the powers vested in us by law, and the more so as, by the exclusion of the common informer, the maintenance of ecclesiastical discipline, in this most important particular, is confided solely to the bishop.

"By the adoption of this method it is hoped that we may be enabled in future to send in our returns to her Majesty in Council at the time prescribed by the Act, and, what is of still greater importance, that no cases of non-residence without exemption or license will appear in the returns, with the exception of such as may be under the necessary process for compelling return into residence, or inflicting the penalties for non-residence.

"I take this opportunity, moreover, of calling your Lordship's attention to the 33d section of the Act before referred to, which enables the Bishop, where a benefice has no house, or no fit house, for the residence of the incumbent, by license under hand and seal, to permit him to reside in some fit and convenient house, though not belonging to the benefice, if the same be within three miles of his church or chapel, or within two miles, if such church or chapel be in a city, or a market or borough town. As the license, in every such case, will constitute the house described and specified in it 'a legal house of residence' during the period for which it is granted, to all intents and purposes, it is my intention (until fit houses on the glebe can be provided under the Act 1 Vict. c. 23, or on or after the next avoidance of benefices, by the several sections from 62 to 74 in the New Residence Act) to call upon incumbents having no house, or an unfit house, on benefices within my own diocese, and who now reside, or who in my judgment ought to reside, within the prescribed distance, to apply for such licenses; which, on receiving their applications, I propose to grant; and I shall forthwith proceed in this matter (whether the incumbents to whom these observations apply have a license for non-residence or not), in order that in the next return to the Privy Council I may have the opportunity of returning them as resident; and if they happen to have a second benefice beyond the prescribed distance of three miles, or two miles (as the case may be), they will be returned in respect thereof as non-resident by reason of residence on another benefice.

"I recommend this course for general and immediate adoption, by which it is obvious that the next, and all future annual returns to the Privy Council, will exhibit the residence of the clergy in a much more favourable light than heretofore; and the number of licenses for non-residence to be granted on account of there being no house, or for the unfitness of the house, and for reasons not enumerated in the Act, will be comparatively small.

"I consider that the 33d section, before referred to, is a great improvement in the law of residence: hitherto an unnecessary and undeserved reproach appeared to attach to incumbents who resided near and duly performed the duties of their benefices, but were in many cases returned and counted non-resident, because they were obliged to have a license for non-residence; if the new power is fully exercised, I expect that the evil adverted to will be effectually remedied.

"At the same time that I offer these recommendations to your Lordship and the bishops of the province, I shall be happy to receive any suggestions which, in your Lordship's opinion, may be calculated to promote the attainment of the objects which I have in view.

"I remain, my Lord, your affectionate brother,

"The Lord Bishop of Durham."

"E. EBOR."

BISHOPRICS OF ST. ASAPH AND BANGOR.—The *Gazette* contains an Order in Council, directing that, on the next vacancy, the Bishoprics of St. Asaph and Bangor shall be united, and that the income shall amount to the annual sum of 5,200*l.*, on the occurrence of which event the new Bishopric of Manchester is to be erected, the Collegiate Church to become a Cathedral, and the Warden and Fellows Dean and Canons; the diocese to be composed of the whole county of Lancaster, at present in the diocese of Chester, with the exception of the deanery of Furnes and Cartmel.

The Lord Bishop of Salisbury has signified his intention of holding his primary Visitation of the Diocese, comprising the counties of Wilts and Dorset, in the course of the ensuing summer.

DR. IRELAND.—That highly-respected Dignitary of the Church, Dr. John Ireland, the Venerable the Dean of Westminster, is a native of Ashburton, Devonshire; and at a public meeting of the inhabitants of that town, recently convened for that purpose, the Rev. Wm. Marsh, the Vicar, communicated to them the particulars of an interesting correspondence he has lately had with this venerable person, in which the Rev. Dignitary expressed his determination to bequeath to the town the sum of 2,000*l.* for the purpose of providing a suitable residence for the future master of the Ashburton Endowed Grammar School. Dr. Ireland, always seeking to do good, had, amongst his other munificent acts, before given the interest of 1,000*l.* to six aged persons of Ashburton annually, on New Year's day. The most lively satisfaction was evinced by all present at the communication made by Mr. Marsh, and an address, expressive of the grateful sense of the inhabitants at large at such an instance of bounty, immediately and unanimously voted. This has been engrossed and signed by persons of every different shade of opinion, and will be transmitted to the Dean.

SALISBURY DIOCESAN BOARD OF EDUCATION.—We are happy to be able to state, that the most gratifying answers have been received from a large portion of the noblemen, gentlemen, and clergymen, who have been requested to accept the office of permanent and elected members of the Salisbury Diocesan Board of Education. Though it was not deemed advisable to make any direct appeal for funds till the plans of the Board should be more matured, yet many offers of support have been received, and several most liberal contributions have been already announced. Amongst others, 50*l.* from the Rev. Chancellor Marsh, 50*l.* from the Rev. F. Dyson, &c. The gentlemen who have accepted the office of members of the Board will meet on the 15th, after which we may expect some more public announcement of the objects contemplated, and have no doubt that the Institution will obtain that liberal and permanent support to which the vast importance of its proposed operations entitles it, and without which they cannot be carried into effect.

NEW ORGAN, COMBE RALEIGH.—Mr. Gray, the eminent organ builder of New-road, Fitzroy-square, London, has just erected an organ in the parish church of Combe Raleigh, near Honiton, Devon; the purchase of which was effected by the voluntary subscriptions of the parishioners, aided by the generous contributions of the friends of the Rector. A crowded congregation witnessed the gratifying ceremony of its opening, on which occasion an appropriate and eloquent sermon was preached by the Rev. Charles E. Band, the Rector of the parish; after which a handsome collection was made at the doors, the plates being held by Mrs. Graves, and E. S. Drewe Esq., of the Grange, the patron of the living, and Mrs. Banister, and E. W. Band, Esq. supported by the Churchwardens, Mr. Godfree, and Mr. H. Godfree, jun. It is highly gratifying, at the present day, to see the appeals of the Clergy thus readily and liberally answered, and every effort used to promote the glory of God, though it be merely in the erection of an organ, consecrated to the purposes of devotion, exciting so much general interest. Among the list of subscribers we notice the name of E. S. Drewe, Esq., for 20*l.*

WEST HACKNEY NEW NATIONAL SCHOOLS.—On Sunday, February 24, an admirable discourse, on James v. 19, 20, was preached at West Hackney Church, by the Right Hon. and Right Rev. the Lord Bishop of London, in behalf of the Building Fund, when the handsome sum of 56*l.* 13*s.* 8*d.* was collected, and several new subscribers announced.

ORDINATIONS.

The Bishop of Bath and Wells intends to hold a General Ordination at Wells, on Sunday, the 12th of May.

The Lord Bishop of Exeter will hold an Ordination in the cathedral church of that city, on Sunday, the 7th of April.

The Bishop of Salisbury will hold a General Ordination at Salisbury, on Trinity Sunday, May 26. Candidates for Deacon's Orders are required to be at the palace, Salisbury, in order to a preliminary examination, on Thursday, March 21, having previously obtained the Bishop's approval of their respective titles for Orders. It is not necessary for them at this time to bring with them any papers. Candidates for Priest's Orders are required, as are also those for Deacon's Orders, to send their papers to the Bishop's Secretary, J. Burder, Esq. 27 Parliament-street, London, at least three weeks before the day of Ordination.

By the Lord Bishop of Bath and Wells.

DEACONS.

Name.	Degree.	College.	University.
Granville, Augustus K. B.	B.A.	Christ's	Cambridge
Handley, Augustus B.	B.A.	Queen's	Oxford
Rogers, George A.		Trinity	Cambridge
Sweet, George	B.A.	St. Mary Hall	Oxford
Vance, George	B.A.	Exeter	Oxford

PRIESTS.

Caswall, Edward	M.A.	Brasenose	Oxford
Onslow, Charles	M.A.	Trinity	Cambridge

By the Lord Bishop of Worcester.

DEACONS.

Barrow, G. M.	B.A.	Trinity	Cambridge
Cotton, G. E. L.	B.A.	Trinity	Cambridge
Green, F. S.	B.A.	Caius	Cambridge
Marsh, William Nathaniel Tilson	B.A.	Oriel	Oxford

PRIESTS.

Morton, John	B.A.	Worcester	Oxford
Witts, E. F.	B.A.	Magdalen Hall	Oxford

PREFERMENTS.

Hon. and Rev. Dr. Tonson, brother of Lord Riversdale, to be Bishop of Killaloe.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Allanson, T.	Kirby-on-the-Hill	£92	York	York	Lord Chancellor
Ashworth, P.	Burrington	146	Hereford	Hereford Bp. of Gloucester	
Bayley, F. T. J.	Brookthorp	143	Glouc.	Glouc.	D. & C. of Glouc.
Bellairs, H. W.	Chester, Christ Ch.		Cheshire	Chester	Trustees
Case, T.	Horton	100	Dorset	Salisb.	Earl of Shaftesbury
Clark, J.	Rawcliffe	120	Lanc.	Pec.	N. E. Yarnburgh, Esq.
Cotterill, G.	Earlham		Norfolk	Norwich	Rev. E. Frank
Custance, J.	{ Blickling with Erpingham	{ 521	Norfolk	Norwich	Lady Suffield

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Daubeney, —	Mepal	1267	Camb.	Ely	Rev. E. Sparke
Deey, W.	Southwark, St. Thomas	215	Surrey	Winch.	Governors of St. Thomas's Hospital
Dewing, J.	Chillesford	295	Suffolk	Norwich	Mrs. S. C. Smear
Dowler, H. T.	Aldeburgh	220	Suffolk	Norw.	F. T. V. Wentworth, Esq.
Fawcett, J.	Bradford	308	Devon	Exeter	Trustees
French, W.	Wangford	500	Suffolk	Norwich	Admiral Wilson
Grice, W.	Flimby	82	Cumb.	Carlisle	Landowners
Hughes, J.	Alconbury	162	Hunts	Lincoln	D. & C. of Westm.
Ludlam, T.	Ellington	84	Hunts	Lincoln	St. Peter's Coll. Cam.
May, J. L.	West Putford	186	Devon	Exeter	W. May, Gent.
Maxfield, J. M.	Marsden	85	York	York	Vic. of Almondbury
Meade, J.	Frome, Christ Ch.	150	Somerset	B. & W.	Vicar of Frome
Mercer, W.	Habergham, Trin. Ch.		Lanc.	Chester	
Moore, A.	Walpole, St. Peter's	925	Norfolk	Norwich	The Queen
Morley, G. D.	Morley, St. Peter's	43	York	York	Earl of Cardigan
Newcome, W.	Sutton		Camb.	Ely	Rev. E. Sparke
Newlove, R.	Thorner	143	York	York	Lord Chancellor
Newmarch, F. C.	Pilham	200	Lincoln	Lincoln	Lord Chancellor
Nichols, W. L.	Walcot, Trinity Ch.	243	Somerset	B. & W.	Rector of Walcot
Paul, C.	Wellow	380	Somerset	B. & W.	W. C. Keating, Esq.
Peatfield, J.	Edwalton	97	Notts	York	J. Musters, Esq.
Porter, G. S.	Austey	504	Herts	London	Christ's Coll. Camb.
Shirley, W. A.	Brailsford	673	Derby	L. & C.	W. A. Shirley.
Thomas, J.	Llandilo Abercowin	54	Carmar.	St. David's	Mrs. Hughes
Thompson, J.	Seighford	119	Stafford	L. & C.	Lord Chancellor
Titlow, S.	Norwich, St. Peter's } Hungate }	63	Norfolk	Norwich	Lord Chancellor
Townsend, G.	Durham, St. Margaret's Crossgate }	409	Durham	Durham	D. & C. of Durham
Walker, R.	Dorchester	100	Oxford	Pec.	Trustees of Mr. Fet- tplace
Walton, L.	Wendling	52	Norfolk	Norwich	Earl of Leicester
Ward, R.	Brandon	500	Suffolk	Norwich	G. S. V. Wilson, Esq.
Ware, J.	Leeds Kirkstall		York	York	Trustees
Yates, E. T.	Aylsham	425	Norfolk	Norwich	D. & C. of Cant.

APPOINTMENTS.

Name.	Appointment.
Adams, J.	Evening Lecturer, St. Aubyn's, Devonport.
Blomfield, G.	Rural Deanery, Stevenage.
Bonnett, C. S.	Chaplain to the Duke of Buckingham.
Bussell, J. G.	Surrogate for the Diocese of Lincoln.
Childe, C. F.	Principal of Church Missionary Institution.
Collins, C. M.	Assistant Classical Master, Birmingham Grammar School.
Cotton, R. L.	Provost of Worcester College, Oxford.
Cutler, C. N.	Preacher of Hall's Sacramental Lecture, Norwich.
Eyre, C. P.	Chaplain to the Sheriff of Wilts.
Guthrie, J.	Surrogate for Wilts.
Illingworth, S. A.	Chaplain to the House of Correction, Middlesex.
Lonsdale, J.	Principal of King's College, London.
Martyn, J.	Senior Classical Master, Plymouth.
Morrice, H.	Rural Deanery, Baldock.
Oakley, F.	Chaplain to Bridport Union.
Payne, G.	Chaplain to Weymouth Union.
Pepys, H.	Rural Deanery, Baldock.
Presgrave, W.	Head Master, Maidstone Proprietary School.
Ross-Lewin, G.	Chaplain to H.M.S. Ganges.
Stansbury, —	Chaplain to Kingston Jail.
Thompson, A.	Assistant Master of English Literature, King Edward VI.'s Grammar School, Birmingham.

CLERGYMEN DECEASED.

THE REV. HUGH JAMES ROSE. — The uncalled-for and most unchristian attack upon the character and principles of this late distinguished individual, contained in the *Record* newspaper, cannot fail to have disgusted every person of proper feelings. But the fact is, in works conducted on the principles by which the *Record* is characterised, we look for little christian charity, and less christian liberality. The object of the sectarians who figure in its columns, is to vilify the orthodox Church; and the higher and more estimable the character of the individual, the more inveterate and disgusting are the attacks directed against him. Happily, however, the Church views the conduct and example of her ministers in a different light; and all, whose opinions are of value, have united in paying a tribute of respect to the deeply and deservedly lamented subject of our present notice. We offer no apology, therefore, for this additional notice, extracted from a Sussex paper.

HORSHAM, Jan. 1839.

The pre-eminent character of this excellent and distinguished person warrants us in recurring to the subject of his death, for the sake of paying an additional and more extended tribute to his memory and worth—a tribute which comes, as the reader will perceive, from one who has had the means of knowing that the ministrations of his hands have been blessed in an extraordinary degree.

It is with more than ordinary sensations of grief that we record the death of one of the most gifted men of his age, the Rev. H. J. Rose, a native of the eastern part of this county. For some time back the health of the deceased had been on the decline, and lately he had been advised to try a warmer climate; not so much with any idea of recovering his health, as of procuring a temporary relief to the disease under which he had for many years laboured. He had proceeded as far as Florence, on his way to Rome, where it pleased the Almighty to remove his soul into a better world. He has left a widow, but no children, to lament his loss, besides an aged father and mother, to all of whom he had proved himself a blessing and an honour.

To say that the death of such a man as the late Mr. Rose is a public loss, is to say but little. Never perhaps, humanly speaking, was the death of any single individual more calculated to be deeply felt and regretted. Other men's labours may have been more extensive and voluminous, but few men's more fruitful of good. Deeply read in the history of the Church, and polished to the highest degree in the classics of Greece and Rome, he became at an early age a champion of the Church and of general literature at the same time; and, we rejoice to say, he laboured not in these great causes in vain. The first thing that seems to have struck his attention at the University, was the undue preference given to mathematical studies, to the sad discouragement of the more noble and enduring attainments of literature. To the correction of this bias, as Christian Advocate, he bent his great and varied powers, and with the best success. Several admirable improvements have been introduced into the educational course at Cambridge, in consequence of his efforts. But what of all, perhaps, ranks him highest, are his exposures of the fallacies of the German schools, which have of late years become popular under a variety of forms, so as to endanger the very being of the Christian religion. Almost single-handed, he took up the cause of Primitive Christianity against Neology; and he has lived to see his labours crowned with no small portion of triumph. Had he been spared, he might, as we doubt not he would, have had the joy of seeing yearly fresh proofs of the soundness of his views, and the hollowness of those of that class of divines to whom he was opposed. Had he been spared, he might have added much to the debt which the Church and the country already owe to him, for the high tone of feeling, and thinking, and acting, which he has been the instrument in God's hands of producing throughout all the ranks of the clergy. Many a young man has blessed the hour when he first heard the impressive eloquence of his lips in the University pulpits; and many more, who had not that advantage, still bless the day when he gave his discourses "On the Duties and Commission of the Clergy" to the world. But had he been spared ever so much longer, he could not have rendered it more clear to the world, that his piety was of the most sincere kind, that his conduct, public and private, was that of genuine faith, and that his attachment to the Church of Christ planted in these realms was of the most unadulterated and devoted kind. It was his *distinction* to be, in the proper sense of the phrase, a High-Churchman; and it is his glory, now he has gone from this world, to have left many High-Churchmen

behind him, treading, though at a distance, in his own steps. It is for the historian of the Church, and not for us, to enter into his character at full length. We confine ourselves to a mere notice of his decease, with one or two of the features by which his life was distinguished, and for which, among many others that we cannot now revert to, his death is to be so greatly deplored. It would be to present but a half view of him, however, did we close this brief notice of the exalted individual in question, without adding a word or two upon his character as a parochial clergyman.

Painful as the state of his health must have rendered the discharge of his pastoral duties, even from the earliest days of his ministry, no man ever felt more sincerely the awful responsibility of the sacred office than did the deceased. This he conveyed in almost every thing which he wrote and uttered, and in such a way that the most callous could not fail to perceive, and be impressed by it. The writer of these lines (most unworthy of their subject!) has had the happiness to know that the ministrations of his hands, in a parish where much irreligion prevailed, were blessed in an extraordinary degree. Hundreds are the souls among the poor, who are yet, after an interval of nine years, ready to attribute their first impressions of religion to the simple and affectionate exhortations and addresses spoken by him in the course of a few years among them. It would be an insult to the memory of so great and good a servant of Christ, to say that he was an *attractive* preacher; though his preaching not only captivated all hearts, but was the admiration of all who had either the taste to discern, or the virtue to honour excellence in that most difficult and rare of all sacred accomplishments—the art of speaking with power and intelligibility to a congregation composed of the various grades of society. Perhaps no preacher was ever more free from the ambition of making proselytes to himself than he was; and no man probably ever made more than he did, or any in a more legitimate way. Spurious eloquence he had none. All glitter he shrank from, in the pulpit and in his mode of living, as unworthy of the sacred mission upon which he had been sent forth, and of the self-denying character of Christianity. Nothing could be more dignified than his appearance and manner, when clothed in the robes, and engaged in the offices of his profession. In the tones of his voice there was even much to favour the peculiar and impressive form in which his ideas were conveyed to the ears of his audience.

These—such, alas! is the inadequacy of any attempt to retain in words the picture of one who has been withdrawn from a world of sense to a world that is invisible—these are but a few meagre touches of the great *master in Israel*, who has fallen and been removed from among us. We hardly know where to look for one with so much learning, talent, and self-devotedness to the cause of God—and possessed in the same degree of those secondary qualities which are wanted to make the former *tell* on the world—that will be able to supply the void which his fall has made. But though we may grieve at this circumstance, we must not repine. His memory and his acts are still with us, left as a legacy to incite and enable others to imitate his virtues and emulate his zeal. With these, then, let us rest satisfied, and make that use of them for which Providence designs all such solemn bequests. B.

A discourse was delivered in Horsham church on the Sunday after the melancholy intelligence of his decease arrived, by the Rev. Mr. Simpson, from the 1st chap., 23d and 24th verses, of St. Paul's Epistle to the Philippians: "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." In the latter part of which the Rev. Gent. very feelingly introduced the melancholy subject of the death of the Rev. Hugh James Rose, formerly Vicar of Horsham; and the eulogies paid to the character of that truly good man were painfully responded to by every hearer. Few, indeed, have been so blessed in their earthly career, as to leave behind them such affection and respect as this worthy and excellent divine impressed upon the breast of every one with whom he was connected, or to whom his worth was known.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Bennett, W. L.	{ Water Stratford Foxcote	306 195	{ Bucks	Lincoln	Duke of Buckingham
	{ Riddlesworth	212	Norfolk		
Bird, J. T.	{ Knetshall	184	Suffolk	{ Norw.	{ J. Thornhill, Esq.
	{ Rockland, St. Peter	245	Norfolk		Rev. J. T. Bird

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Clerke, T.	{ Bedwardine, St Michl.	£90	{ Worc.	Worc.	D. & C. of Worc.
	{ Overbury	421			
Dakins, J.	. Colchester, St. James	98	Essex	London	Lord Chancellor
Eton, T.	. Balderston	90	Lanc.	Chester	Vicar of Blackburn
Gregory, G.	. Dunsford	297	Devon	Exeter	B. Fulford, Esq.
Hacker, E. M.	{ Ifley		{ Oxford	Oxford	{ Archdn. of Oxford
	{ Sandford	15			{ E. M. Hacker
Horner, J.	{ South Reston	116	{ Lincoln	Lincoln	{ Chancellor of Duchy
	{ Fathwell	227			{ of Lancaster
Langley, S.	. Checkley	576	Stafford	L. & C.	Bp. of Lincoln
Mawdesley, T.	. Chelford	135	Cheshire	Chester	J. Parker, Esq.
Paynter, C. H.	. Lower St. Columb	117	Cornwall	Exeter	Sir J. G. Buller
	. Cranstock	78			
Trenoweth, S.	. North Benfleet	600	Essex	London	Rev. C. R. Rowlett

OBITUARY.

REV. THOMAS FALCONER.—At his house in the Circus, Bath, in his 67th year, the Rev. Thomas Falconer, formerly Fellow of Corpus Christi College, Oxford, and latterly a physician in Bath. He was the only son of the late Dr. Falconer, of Bath, himself a well-known physician, and the author of many pamphlets on scientific subjects. His grandfather was a barrister, and recorder of Chester. Thomas Falconer was born at Bath, elected Scholar of Corpus in 1788, being then 16; he proceeded B.A., Nov. 15, 1791; M.A., Jan. 22, 1795; having previously succeeded to a Fellowship in his College, which he afterwards vacated by marriage. Mr. Falconer was the author of several pamphlets, and is generally considered as the editor of the *Oxford Strabo*, which, however, was, in a great measure, prepared for the press by Mr. Halliwell, of Brasenose, and subsequently completed and published by Falconer. Among many other things, he translated and printed the Voyage of Hanno, with the Greek text, and Explanations from the Accounts of Modern Travellers, 1797; Discourse on the Catholic Bill, 1809. In 1810 he preached the Bampton Lecture Sermons, which were published the following year, under the title of "Certain Principles in Evanston's Dissonance of the Four Evangelists examined." In 1822, Mr. Falconer proceeded Bachelor and Doctor in Medicine, and, from that time to his decease, resided at Bath, where he was much respected.

Name.	Appointment or Residence.
Christy, J.	Belmont House, Shaftesbury.
Hore, I. R.	Dawlish.
Layton, C.	St. Vincent's, West Indies.
Newby, G.	Stockton-upon-Tees.
Territt, J.	Allsop Terrace.
Wettenhall, E.	Jesus College, Cambridge.

OXFORD.

In Convocation, a letter from the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, thankfully acknowledging the receipt of 500*l.* from the University chest, for the general purposes of the Society, was read.

At the same time authority was given to the Vice-Chancellor to vary the payments made by Members of the Uni-

versity for certain specific purposes, according to the circumstances of the respective funds, it having been found that the produce has, in some instances, been greater than the expenditure. The payments to be thus varied at any time the Vice-Chancellor shall consider it expedient to decrease them (for they are never to exceed the present contribution)

are those for the preaching tax, the tax for protection against fire, and for preservation from drowning, and that levied for the keeping in repair the public walks.

The Rev. R. Greswell, B.D., has been appointed a Public Examiner in Literis Humanioribus.

The Rev. Nicholas Pocock, M.A., of Queen's College, has been appointed Public Examiner in Disciplinis Mathematicis et Physicis.

At a late meeting of the Board of Heads of Houses and Proctors, it was resolved that Wednesday, the 12th of June, be the day fixed for the Commemoration.

The Examiners appointed by the Trustees of the Mathematical Scholarships, have given notice, that an examination will be holden on Wednesday, the 13th of March, for the election of a Scholar on that foundation. Candidates are to call on Mr. Anstice, at Christ Church, on Wednesday, the 6th of March, between twelve and two o'clock.

The Professor of Poetry will read his Terminal Lecture, on Tuesday, the 12th of March, in the Clarendon, at two o'clock.

The Rev. W. Buckland, D.D., Canon of Christ Church, and Professor of Geology, in this University, has been unanimously elected President of the Geological Society of London. Dr. Buckland held the same honourable office in the years 1824, 1825.

ASHMOLEAN SOCIETY.

The following Rule has been passed—That Undergraduates be allowed to become Members of the Society, if recommended by the Head, or Tutor of their College or Hall, in addition to the usual recommendation; but that the privilege of recommending Graduates be confined, as heretofore, to Graduate Members.

A Convocation will be holden on Wednesday, March 6, at twelve o'clock, for the purpose of electing a Scholar on Mr. Viner's foundation, in the room of Henry Denison, of All Souls' College, B.C.L., recently elected to a Fellowship on the same Foundation.

The Regius Professor of Divinity has given notice that he will read a Public Lecture on Tradition, in the Divinity School, on Thursday, March 7th, at two o'clock.

Seth Benjamin Watson, M.B. of St.

John's College, and Licentiate in Medicine of this University, has been unanimously elected Physician of the Radcliffe Infirmary, in the room of the late lamented Dr. Charles Bishop.

ALL SOULS' COLLEGE.

Henry Denison, Esq. B.C.L., Fellow of All Souls' College, has been unanimously elected to a Fellowship on Mr. Viner's Foundation.

BRASENNOSE COLLEGE.

Mr. John Hall has been admitted an Exhibitioner on the Foundation of Mr. Hulme.

LINCOLN COLLEGE.

Four Scholarships, and one Exhibition on the Foundation of Lord Crewe, will be filled up on Tuesday, March 19. The Scholarships are without limitation as to place of birth. Candidates for the Exhibition must be natives of the diocese of Durham; or in default of such, of Northallertonshire or Howdenshire, in the county of York; of Leicestershire, and particularly of the parish of Newbold Verdon; or of the counties of Oxford and Northampton. The usual testimonials are to be presented to the Sub-Rector, on or before Thursday, March 14, accompanied in the case of the Exhibition by an affidavit of the place of birth.

CORPUS CHRISTI COLLEGE.

Mr. George Buckle, of Oriel College, a native of the county of Gloucester, and Mr. Thomas Evetts, of Trinity College, a native of the county of Oxford, have been elected and admitted Scholars.

QUEEN'S COLLEGE.

There are three Exhibitions vacant at Queen's College, of 60*l*. per annum each, on the Foundation of Sir Francis Bridgman, the election to which will take place on the 14th of March. These Exhibitions are tenable for four years, or seven years if continually resident; they are limited to natives of Cheshire, Lancashire, and Wiltshire. Candidates are required to present themselves, with certificates of baptism, and testimonials of good conduct, to the Provost, on Saturday, March 9.

UNIVERSITY COLLEGE.

The following gentlemen have been elected Scholars:—

Mr. Joseph Cox Algar, of this College, on the Bennet Foundation; Mr. Louis Page Mercier, of Trinity College, and Mr. William Bolland, from Sherborne School, on the Open Foundation; and Mr. Joseph Robertson Moorsom, from Rugby School, on the Yorkshire Foundation.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. Rich. Lane Freer, Christ Church.

MASTERS OF ARTS.

C. R. Strickland, Trin. Coll. grd. comp.

Rev. Herbert Geo. Adams, Christ Ch.

Gordon Whitbread, Brasenose Coll.

Fred. Pyndar Lowe, Fell. of Mag. Coll.

H. T. Estridge, New Inn Hall, grd. comp.
Andrew Ramsay Campbell, Balliol Coll.
William Dunlop, Balliol Coll.

Rev. Wm. Cottrell Lefroy, Christ Ch.
Howard Elphinstone, Merton Coll., (incorporated from Trinity Coll. Dublin), grand compounder.

Fitz Roy Blackford, Brasenose Coll., grand compounder.

BACHELORS OF ARTS.

Lord Levison, Christ Church.

Henry Milward, Wadham Coll.

John B. Maule, Christ Church.

J. P. Harrison, Christ Ch.

Edmund H. Haskins, Queen's Coll.

William Pearson, Exeter Coll.

William J. Upton, Fell. of New Coll.

Howel William Lloyd, Jesus Coll.

Edward Smart, Jesus Coll.

Jno. Edw. Lemuel Schriber, Balliol Coll.

Rev. R. J. F. Thomas, Christ Ch.

Geo. P. G. Cosserat, Exeter Coll.

CAMBRIDGE.

The following Graces have passed the Senate:—

To confirm the appointment of Winthrop Mackworth Praed, Esq. M.A., of Trinity College, to the office of Deputy High Steward.

To give the consent of the University to an agreement for the Commutation of Tithes of the parishes of Torrington St. Clement's, and Torrington St. John's, in the county of Norfolk.

To give the consent of the University to an agreement for the Commutation of Tithes of the parish of Pidley with Fenton, in the county of Huntingdon.

To purchase the stoves and apparatus now used in the Senate-house, for a sum not exceeding twelve guineas.

To agree to the terms of an application from Dr. Woodhouse, in which it is proposed to change the boundary between his property and the intended site of the new Botanical Garden. The plan, which has been examined and approved by the trustees of the Botanical Garden, will be laid upon the Registrar's table.

CHRIST'S COLLEGE.

John Smith, Esq., M.A., has been elected a Foundation Fellow; and Joseph Clark, B.A., a Fellow on the Finch and Baines Foundation.

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

Rev. James William Worthington, Trinity College.

Rev. George Dodsworth, Catharine Hall.

HONORARY MASTERS OF ARTS.

The Hon. John Thomas Manners Sutton, Trinity Coll.

Sir John Hamilton Lighton, Bart., St. John's Coll.

Alexander Leslie Melville, Trinity Coll.

BACHELORS OF ARTS.

Martin Stephen Cole, Christ's Coll.

Edward Ollivant, Trinity Coll.

Hans Busk, Trinity Coll.

Charles John Bailey, Trinity Coll.

Bruce Skinner, Trinity Coll.

George Augustus Addison, Trinity Coll.

Thomas Evans, St. John's Coll.

John Peers Parry, St. John's Coll.

Henry Smith Anders, Caius Coll.

William H. Glover, Corpus Christi Coll.

John Gibson, Catharine Hall.

Alexander John Rogers, Jesus Coll.

Leigh Spencer, Christ's Coll.

Osman Park Vincent, Magdalen Coll.

Charles Badham, Emanuel Coll.

William Keown, Emanuel Coll.

William George Tucker, Emanuel Coll.

Bryan King, M.A., of Brasenose Coll.

Oxford, was admitted *ad eundem* of this University.

MARRIAGES.

At Laxton, the Rev. Augustus Otway Fitzgerald, B.A. of Balliol College, Oxford, Rector of Fledborough, Nottinghamshire, to Sarah Anne, only child of the Rev. Richard Proctor, M.A. Vicar Laxton, Nottinghamshire.

At Carisbrooke, Isle of Wight, by the Rev. J. H. Holdich, the Rev. Thomas Peach Holdich, M.A. of Balliol College,

Oxford, to Susan, fourth daughter of the late Wm. Atherton Garrard, Esq. of Watlington.

At Blissworth, Northamptonshire, the Rev. James F. Egerton Warburton, M.A. late of Brasenose Coll. Oxford, Rector of Lymn-with-Warburton, Cheshire, to Anne, daughter of John Stone, Esq. of Blissworth.

THE FOLLOWING WORKS HAVE BEEN RECEIVED.

Practical Christian Literature. The Rule and Exercises of Holy Living; containing the whole Duty of a Christian. By Jeremy Taylor, D.D.

Notes on the Four Gospels and Acts of the Apostles.

Supplementary Pages to the Seventh Edition of an Introduction to the Critical Study and Knowledge of the Holy Scriptures. By J. H. Horne, B.D.

The Penitent's Cave, and other Poems. By a Village Pastor.

Sermons preached at Chester. By C. B. Tayler, M.A.

Spiritual Pleadings and Expostulations with God in Prayer, &c. By T. Harrison, D.D.

New Edit. by Rev. P. Hall, M.A.

Bellingham; or, Narrative of a Christian in Search of the Church. By the Rev. W. Palin, B.A.

Horæ Successivæ; or, Spare Hours and Meditations on our Duty to God, to others, and to ourselves. By J. Henshaw, D.D. Lord Bishop of Peterborough. Reprint. Ed. 1640. Edited by H. Turnbull, Esq.

Sermon for the Society for the Propagation of the Gospel in Foreign Parts. By R. Scott, M.A.

A Few Remarks on the Idolatrous Tendency of some parts of the Oxford Tracts, &c. &c. By a Churchman.

Ecclesiastical Commission—A Letter to the Bishop of Exeter, &c. By a Dignitary of the Church.

Remarks on a Note appended to Dr. Hook's Visitation Sermon, &c.

Ancient Christianity, and the Doctrines of the Oxford Tracts. By the Author of "Spiritual Despotism."

The Act for the Abridging of Holding Benefices in Plurality. By T. Holt.

The Quarantine Laws. By A. T. Holroyd, Esq.

Address at the Opening of the Church of England Metropolitan Commercial Schools. By the Very Rev. G. Chandler, D.C.L. Dean of Chichester.

Romanism successfully opposed only on Catholic Principles. A Sermon. By W. Dodsworth, M.A.

Christ's Kingdom not of this World. A Sermon. By the Rev. G. Ranking, B.C.L.

Sixteen Select Idyls of Theocritus. By D. B. Hickie, LL.D.

Christian Literature. A Practical Treatise on Regeneration. By J. Witherspoon, D.D.

The Christian Treasury of Standard and Religious Works. Part I. Bunyan's Pilgrim's Progress.

The Notes of the Church, as laid down by Cardinal Bellarmine, examined and refuted, in a series of Tracts by eminent Divines.

A History of British Reptiles. By Thomas Bell, F.R.S. F.L.S. Part II.

A General Outline of the Animal Kingdom. Part IV. By T. R. Jones, F.Z.S.

The Gentleman's Magazine for February.

The Christian Examiner for February.

NOTICES TO CORRESPONDENTS.

We wish some of our Correspondents would adopt the motto from Shakspeare—"Brief let me be."

The "Apotheosis of Dr. Hampden" is too good for us, but any fair *exposé* shall appear.

"D. I. E." We much regret that the Sermon and Review of our talented friend arrived too late. The Review in our next.

To "E." we feel much indebted, and shall have great pleasure in inserting the Article in our April Number.

"Richard Hart." We shall be most happy to receive further communications.

"A Churchman." We do not altogether agree with our respected Correspondent; but as we intend to enter fully into the Oxford Controversy, we publish his Letter, and take the opportunity of soliciting Contributions from our friends on the subject.

"C. E. B." Thanks.

"X." Our zealous and able Correspondent would much oblige us by making his valuable articles rather more brief.

"Μαθητης." We fear we shall not be able to avail ourselves for two or three months of the favour of our Correspondent, having several Poetical Contributions already in hand.

Mr. Rowlatt's omission of the Anathasian Creed, and the Cheltenham Divine's alteration of the Lessons to suit the subject of his Sermon, renders them obnoxious to ecclesiastical censure, which we have no doubt their excellent Diocesans will administer.

Several valuable papers have been received, and many friendly hints, for both which we beg to offer our acknowledgments; and have the pleasure to state that the CHRISTIAN REMEMBRANCES is increased in circulation, and is generally recognised as THE CHURCH OF ENGLAND MAGAZINE.

"T." and "T." Press of matter compels us to postpone the articles of both Correspondents. Unfortunately we have had three Reviews of "the Charges."